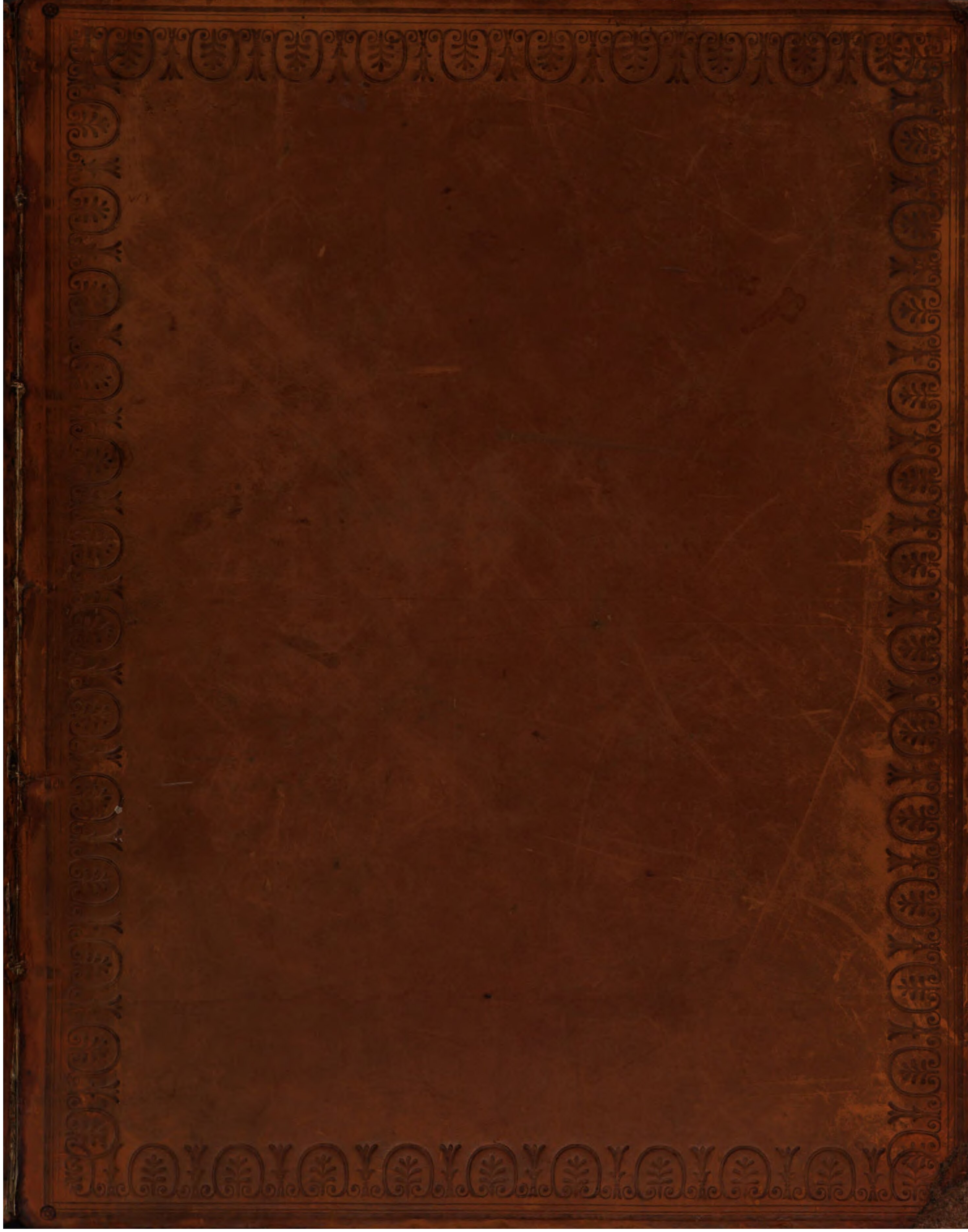
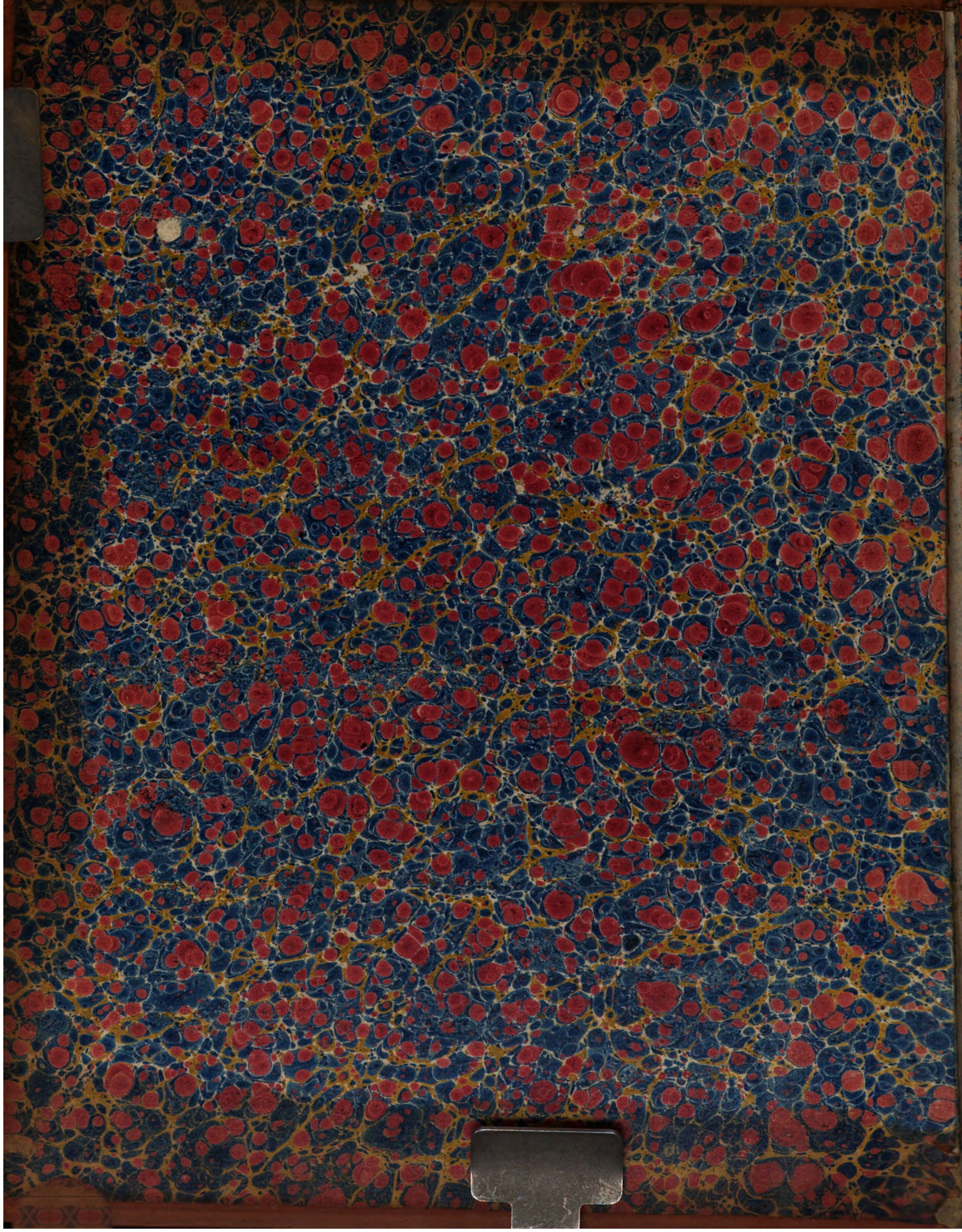








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Ladi

T H E
GOOLISTÂN,

O F
THE CELEBRATED MUSLEH-ud-DEEN OF SHIRAUZ,

SURNAMED

SHEIKH SĀDĪ,

WITH AN ENGLISH TRANSLATION,
as an admirer of
the actions that you and
livion, EMBELLISHED WITH NOTES, CRITICAL AND EXPLANATORY.

BY JAMES DUMOULIN.

CALCUTTA:

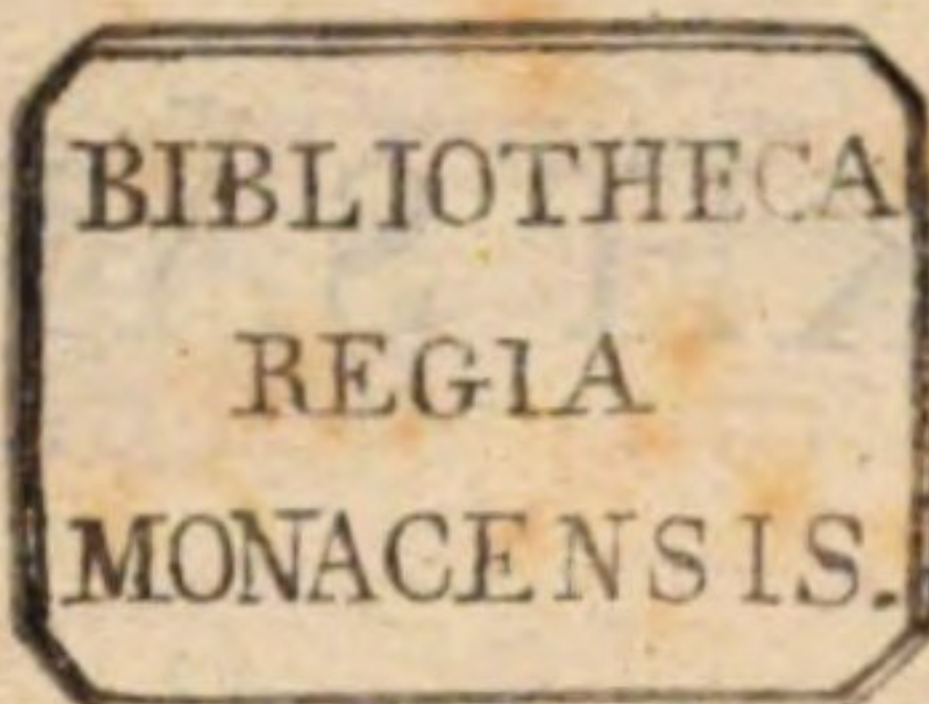
PRINTED FOR THE TRANSLATOR, BY PATRICK CRICHTON, MIRROR PRESS.

CALCUTTA,

13th March, 1807.

1807

JAMES DUMOULIN.



J. H. HARRINGTON, Esquire.

TO

Sir,

Impressed with a conviction that a translation of the
Gouristān would meet your patronage, I have taken the liberty of dedi-
cating this to you; not only as a judge of the merits of such works, but
as an admirer of the writings of the truly celebrated poet, manifested by
the arduous task you undertake of editing, and thereby rescuing from ob-
livion, the whole of the valuable works of that eminent Author; which
must ever demand the grateful acknowledgment of the Oriental Library,
and be a monument of your desire to promote the acquisition of the Persian
language, so essentially necessary to the adequate discharge of the public
duty, with the administration of justice in this Government.

I remain,

With the highest Respect,

Sir,

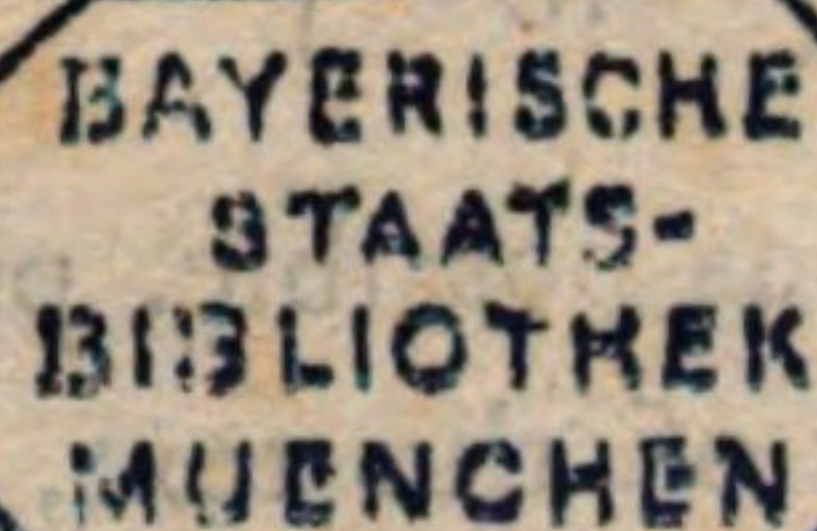
Your most Obedient

Humble Servant,

JAMES DUMOULIN.

CALCUTTA,

13th March, 1807.



THE TRANSLATOR'S PREFACE.

SADI'S works are universally admired both for sentiment and diction; to extol them therefore is superfluous. But as I had frequently heard an opinion, that however excellent his writings, particularly the GOOLISTAN, were in Persian, yet that they would not bear an English translation, and that the sentiments would appear puerile and insignificant; I resolved to make an attempt, not less with a view to convince, that through want of assiduity, the investigation of equivalent idioms is too hastily abandoned by the majority, than to present to the public, a work, esteemed by teachers of the Persian language, rudimental; and consequently always put into the hands of beginners, as furnishing all kinds of grammatical and logical examples in prose and in verse.

In the year 1804, having come to the Presidency, I found much leisure, and therefore commenced the translation. For a short time, I made considerable progress; but afterwards being occupied with official Persian papers, this was impeded. However, as I had made a beginning, I thought relinquishment unmanly, though dissuaded by friends from the undertaking, who, severally decided that it would not prove acceptable.

Translations are made by many with a view to instruct; but it is to be lamented that no sooner is the task commenced, than the design is forgotten or suspended; and instead of a translation, which alone can teach, the tenses and persons are not preserved, and in lieu, a paraphrase is given: or, in other words, the ideas contained in the original, are faintly communicated in the Translator's own words and diction; supplying terms which do not exist in the text, and omitting those which are expressed; thereby losing the idiom of the original, and consequently giving a different turn to the sentence by the use of different tenses and cases. I could expatiate much on the different modes of translation, but as this would insensibly lead to the discussion of the difference of language, I withdraw from the arduous and profound speculation.

In this translation, I have as much as possible, preserved the times and persons, and in numerous instances, even the order of the text, avoiding every redundancy. The idiom in some instances being so entirely contrary to the English, as not to admit of preserving the times and localities, it was necessary to substitute our idiom. It may here be necessary to give a few examples, *viz.*

ره بجای نداشت طاقت بی نوای نیارود حرارت رسید ترک جان گفت
هر که در پیش سخن دیگران افتد وانکه در دنیا دست رس ندارد

For the accuracy of the translation of the few Arabick passages, I cannot answer; not being conversant in that language, but guided by Moonshes and Moulavies; and I do not hesitate in affirming, that in consequence of their dull habits, not one in a hundred can give an accurate definition of many of the sentences in that language, contained in the GOOLISTAN.

The text I hope will be found correct and perspicuous; being collated with three different copies, *viz.* with an old manuscript in my possession written in the year 1021 *Hijree*, or about two hundred years ago; with Mr. Harington's copy of the Goolistan, published in 1791, in his Koolliaut, or general collection of *Sadi's* works; and with Mr. Gladwin's Goolistan, which appeared a few months after this work had gone to press. I have been careful in observing the *tzaufuts*, or signs of the genitive case, which are essentially necessary to the acquirement of pure Persian.

I have not translated the denominations of the different species of poetry, *viz.* the *Beyts*, the *Kittehs*, the *Musnevees*, &c. because we have no terms to convey their exact import. I have also omitted to translate in the eighth Baub, the terms *Pund*, *Hickmut*, &c. as they appear to be arbitrary, and imposed by the writer, in particular sentences, according to fancy, and not according to any discoverable rule.

When I undertook the work, I was an utter stranger to Mr. Gladwin's being engaged in the same pursuit. The first information I gained of this circumstance, was when settling the terms for printing my translation: I then learnt that his work was in the press.

From the commencement to the end of this undertaking, I have entertained a wish, that it may prove serviceable to Students of the Persian language; and should I succeed in this desire, I shall rejoice in the consciousness of having given some facility to the attainment of this essential Language.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF THE MOST MERCIFUL GOD.

دیباچه

THE PREFACE.

منت خدا پر اعتراف و جل که طاعتش موجب قربت است و بشکر
اندرش بزرگوار نعمت هر نفسی که فرو میرود و مدحیاست
و چون بر می آید مقرر ذات پس در هر نفسی دو نعمت
موجود است و بر هر نعمتی شکر واجب

از دست و زبان که بر آید کنز عهد و شکرش بدر آید

قَالَ اللَّهُ تَعَالَى اَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ

مِنْ عِبَادِي الشَّاكِرُونَ

قطعه

بنده همان به که ز تقدیر خویش عذر بدرگاه خدا آورد

ورنه سزاوار خداوندیش کس نتواند که بجا آورد

PRAISE to GOD, OMNIPOTENT and GLORIOUS, for his service is the means of approach, and in his praise, the increase of prosperity. Every breath which is inhaled is a prolonger of life, and when exhaled, a reviver of the constitution. Hence, in each breath, two blessings are contained, and for each blessing, a praise incumbent. From whose hand and tongue can it come forth, that he may acquit himself of his praise!

The word of ALMIGHTY GOD. Praise O children of David, for a few of my creatures are acknowledgers.

Kitch.—That servant is best, who of his sins, asks forgiveness at the throne of God;

Otherwise, no one is able to perform worthily of his God-head.

باران رحمت بی حسابش همه را فرار سیده و خوان نعمت
بید ریغش همه جا کشیده پرده ناموس زندگان بگناه فاحش
ندرد او وظیفه روزی حواریان بخطا بمکر نبرد

قطعه

ای کریمی که از خزانه غیب گبر و شر مساوی فیه خورداری
دوستان را کجا کنی محروم تو که باد شمنان نظر داری
فرش باد صبار گفت تا فرش زمین بگستر دودایه
ابر بهاری را فرمود تا نبات نبات را در مهید زمین به پرورد
و در خانرا بخلعت نوروزی قبا است بر برق در بر گرفته
و اطفال شاخ را بقمه و موم و سیم ربیع کلاه شگوفه بر سر
نهاد و عصا نهانی بقدر تشنه فایق گشته و تخم خرما
به تربیتش نخل باسوق شده
قطعه ابرو باد و مه و خورشید و فلک در کارند

تا تو نانی بکف آری و بنفالت نخوری
همه از بهر تو سر گشته و فرمان بردار
شرط انصاف نباشد که تو فرمان نبری

در خبر است از سرو کاینات و مفرج موجودات و رحمت
عالمیان و صفوت آدمیان و تتمه روز زمان محمد مصطفی
صلی الله علیه و سلم

The rain of his boundless mercy, extends to all, * and the board of his unlimited bounty, is spread every where. He rends not the veil of the servant's honor, notwithstanding wicked sins, nor withdraws the sustenance of the subsisters, notwithstanding forbidden offences.

Kitteh.—O merciful one, who from invisible treasure, continuest the Fire-worshipper and the Pagan, in enjoyment of livelihood;

Wherefore wilt thou disappoint friends, since thou hast an eye upon enemies.

He desired the *Furraush*, † the morning Zephyr, to spread the emerald carpet; and ordered the nurse, the spring cloud, to cherish the infant sprout in the cradle of the earth; and, as a new year's garment, HE placed on the shoulder of the trees, a satten clothing; and to the children of the branches, in consequence of the approach of the spring season, HE set a cap of blossoms on the head; and the pressed-juice of the cane, through HIS mystery, has become super-excellent honey; and the stone of the date, through HIS nourishment, has become a tall tree.

Kitteh.—The clouds, and wind, and moon, and sun, and the firmament, are employed, that thou mayest bring a loaf into thine hand, and not eat it in negligence;

All for thee are in motion, and obedient to command; it is not the condition of justice, that thou shouldest not be obedient.

It is in the *Khubber* ‡ of the Prince of the worlds, and the glory of the creation, and the mercy of mankind, and the chosen from the people, and the completion of the revolution of the times, *Mahomed Mustuphá*, (the blessing and peace of God be upon him.)

* The verb is in the preterit.

† A person employed in spreading Carpets, &c; or in decorating an apartment.

‡ The traditions of Mahomed.

شعیر
شَفِيعَ مَطَاعِ نَبِيٍّ كَرِيمٍ قَسِيمٍ حَسِيمٍ بَسِيمٍ وَسِيمٍ
بیت چه غم دیوار امت را که دارد چون تو پشیمان

چه باک از موج بحر آرد که باشد نوح کشتیمان

شعیر
بَلَّغِ الْعُلَى بِكَمَالِهِ كَشَفِ الدَّجَى بِجَمَالِهِ

حَسَنَتِ جَمِيعِ خِصَالِهِ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ

هرگاه که یکی از پندگان گناه کار پریشان روزگار دست

انابت بامید اجابت بدرگاه حق جل و عالی بردارد و ایزد سبحانه

و تعالی در روی نظر نکند بازش بخواند باز اعراض کند بازش

بتضرع و زاری بخواند حق سبحانه و تعالی فرماید یَا مَلَاَئِكَتِیْ

لَقَدْ اسْتَحْسِنْتُ مِنْ عَبْدِیْ وَلَیْسَ لَهُ غَیْرِیْ فَقَدْ

عَفَرْتُ لَهُ دَعْوَتِیْ رَا اِجَابَتِ کَرْدَمِ وَ عَاجَتِش رَا

بر آوردم که از بسیاری دعا و زاری بنده شرم امیدارم

بیت
کرم بین و لطف خداوند کار گنه بنده کرد است او شرمسار

و عاکفان کعبه جلالش بنقص عبادت معترف که مآعبند

نَاکَ حَقِّ عِبَادَتِکَ وَ وَاِخْفَانِ عَالَمِکَ
که مآعر فناک حق معرفتک

Sheyr.—The Intercessor; the Obeyed;
the Prophet; the Beneficent;

The Comely; the Great; the Smiler;
the Majestic!

Bezt.—What care to the wall of the
convert, who has a prop like thee; what
apprehension from the billows of the ocean,
to him who has Noah for the navigator.

Sheyr.—He gained greatness through his
own excellence; darkness is dispelled by his
countenance;

All his habits are good; blessing be
upon him, and upon his people.

WHENEVER one of the sinning ill-for-
tuned slaves, raises his penitent hand to the
throne of the TRUE, HIGH and GLORIOUS, in
the hope of acceptance; should GOD, OMNI-
POTENT and HOLY, regard him not, he should
again invoke him; should he again shew
disdain, he should again invoke him with
cries and lamentations. The TRUE, HIGH and
HOLY would pronounce, "O my Angels, I am
really ashamed of my servant, and to him there
is none but me, therefore verily I have forgiven
him. I have accepted his prayers, and have
accomplished his views, because I am ashamed
of the repeated invocations and cries of the
servant."

Bezt.—See the mercy and kindness of
the creator; the servant has sinned, HE is
ashamed!

AND the recluses of his glorious *Caubeh*,
are acknowledgers of the omissions of prayer,
saying, "We have not adored thee as thou
shouldest be adored." and the describers of
the picture of his beauty, are seized with
amazement, saying, "We have not known thee
as thou shouldest be known."

قطعه
گر کسی وصف او ز من پرسد بیدل از بی نشان چه گوید بماند

عاشقان کشتگان معشوق اند بر نیاید ز گشتگان آواز

حکایت

یکی از صاحبان سر بخیب مر اقبه فرو برده بود و در بحر
مکاشفه مستغرق شده چون از آن حالت باز آمد یکی از
دوستان ویرا گفت ازین بوستان که تو بودی ما را
چه تحفه کرامت آوردی گفت بخاطر داشتم که چون
بد رخت گل بر رسم دامن می پرکنم و هدیه اصحاب را بر م
چون بر سیدم بوی گل چنان مست و مد هوشش کرد
که دامنم از دست بر رفت

بیت

گفتم که گلی بچینم از باغ گل دیدم و مست شد بیهوشی

قطعه
ای مرغ سحر عشق ز پروانه پیامور زیاده

کان سوخته را جان شد و آواز نیامد

این مدعیان در طربش پیغیر اند

گانر که خبر شد خبرش باز نیامد

قطعه
ای برتر از خیال و قیاس و گمان و وهم

وز هر چه گفته اند و شنیده ایم و خوانده ایم

مجلس تمام گشت و پایان رسید عمر

مانچنان در اول وصف تو مانده ایم

Kitteh.—If any one asks me of his description; what can the deprived-of-heart, relate of the without-resemblance!

Admirers are the destroyed of the beloved; sound issues not from the destroyed.

HEKAET.

ONE of the *Sahab-Dils* * had sunk his head in the bosom of meditation, and was drowned in the ocean of mystery. When he recovered from the trance, one of his friends told him, what precious present hast thou brought us, from the garden in which thou wast? He said, I had it in contemplation, that when I come to the rose-bush, I will fill a lap, and carry a present for companions. When I arrived, the fragrance of the roses made me so exalted and delirious, that my skirt went from my hand.

Beyt.—I said, I will gather some roses from the garden; I saw the rose and from its smell, became enchanted.

Kitteh.—O morning-bird, learn love from the moth; for the life of the burnt † departed, but a groan did not issue.

These pretenders in search after HIM, are unintelligent; for he, by whom intelligence is gained, his account has not returned.

Kitteh.—O thou, who surpassest imagination, and idea, and supposition, and thought, and every thing they have said, and we have heard or read,

The entertainment is over, and life has come to a termination; we still continue in the beginning of thy glorification.

ذکر محمّد بادشاه اسلام انار الله بر تافته

ذکر جمیل سعدی که در افواه عوام افتاده و صحبت
سخنش که در بساط زمین رفته و قصب الحیب حدیثش که
همچو شکر میخورند و رفته اند شاکش که چون کاغذ زر میبرند
بر کمال فضل و بلاغت او حمل نتوان کرد بلکه خداوند جهان
و قطب دایره زمان و قدیم مقام سلیمان و ناصر اهل ایمان
اتاک اعظم و مشهور شاه معظم مظفر الدین ابوبکر سعد
بن زنگی ظاں الله تعالی فی ارضه یارب ارضه و ارضه
بعین عنایت نظر کرده است و تحسین بلیغ فرموده و ارادت
صادق نموده لاجرم کافه انام از خواص و عوام بحسبیت او گریخته

اند که الناس علی دین ملوک کیم
رباعی زانکه ترا بر من مسکین نظر است
آثارم از آفتاب مشهور تر است
اگر خود همه عیبها بدین بنده در است
هر عیب که سلطان به پسندد بهتر است
حکایت

گل خوشبوی در حمام روزی رسید از دست محبوبی بدستم
بدو گفتم که مشک یا عنبری که از بوی دلاویز تو مستم

قصب الحیب * Persian
A sweet rack or reed.

THE CELEBRATION OF THE PRAISE OF
THE KING OF THE ISLAUMS. (God make
manifest his fame.)

The mention of SADI's excellencies which is diffused in the mouths of the populace, and the sound of his words which has gone through the expanse of the earth, and his sweet * sayings which they swallow like sugar, and the leaves of his writings which they carry like paper of gold, should not be ascribed to the extent of his excellence and perfection; rather, the Prince of the universe, and the axis of the revolution of the seasons, and the successor to Solomon, and the defender of the converts; † the great founder of civilization, and the illustrious emperor, the gainer of this world and of faith, *Abou-buckr*, son of *Sād*, son of *Zūngy*, the shadow of the High God on the earth; (O God, be pleased with him, and make him happy!) has looked upon me with the eye of favor, and has pronounced exaggerated encomiums, and has discovered true regard: consequently all the people, both the courtiers and the commonalty, have placed confidence in his friendship; for the people are of the faith of their Sovereign.

Robāi.—Because thou hast an eye upon me a lowly man, my marks are more conspicuous than the sun.

Although verily every defect is in this slave; every imperfection which the *Sultān* approves, is virtue.

HEKAET.

SOME odoriferous clay in a bath one day, fell from the hand of a favorite, into my hand:

I said to it, art thou musk or ambergris, seeing I am elevated with thy heart-suspending fragrance.

† Persian اهل ایمان

یارب ز باد فتنه نگاهدار خاک پارس
چندانکه آب را بود و باد را بقا
در سبب تالیف کتاب گوید

شب تابی ایام گذشته میگردم و بر عمر تلف کرده تأسف
میخوردم و سنگ لایق دل را با لاس آب دیده میسافتم
و این ابیات مناسب حال خود میگفتم

مثنوی هر دم از عمر میرود و نفسی
چون نگه میکنم نماند بسی
ای که پنجاه رفت و در خوابی
مگر این پنج روز در یابی
خجل آنکس که رفت و کار ساخت

کوسر حلت زدند و بار ساخت
خواب نو شبن بامداد در جیل
باز دار و پیاده را از سبیل
هر که آمد عمارت تو ساخت
رفت و منزل بدیگری پرداخت
و آن دگر پخت همچین هو سی
وین عمارت بر نبرد کسی
یار ناپایدار دوست مدار
دوستی را شاید این غدار

O Creator, preserve the dust of Persia from the storm of disturbance, whilst to the water, and to the wind, there is existence.

TREATING OF THE REASON FOR COMPOSING THE BOOK.

One night I was thinking of the period which had passed, and was grieved for the lost days; and was boring my hard stony heart with the diamond of the tears of the eyes, and was rehearsing these *beyts* as applicable to my situation.

Musnevee.—Every moment, from life a breath passes: when I behold, much remains not. *

You, from whom fifty have passed, but art in sleep; perhaps you will gain these five days!

Ashamed is that person who departed and performed not the work; they have beat the drum of decampment, but he prepared not the accoutrements.

The pleasant sleep of the morning for marching, prevents the traveller from the journey.

Whosoever came built a new structure; he departed and vacated the stage to another.

The other also, cherished a similar ambition; but no one took away the building.

Do not value an unstable friend, this deceit becomes not friendship.

* The verb is in the preterite.

نیک و بد چون همی بیاید مرد
 خنک آنکس که گوی نیکی برود
 برگ عیشی بگور خویش فرست
 کس نیارد ز پس تو پیش فرست
 هر برف است و آفتاب تموز
 اندکی ماند و خواجه غره هندوز
 ای تهنی دست رفته در بازار
 تر سمت پرنیاوری دستار
 هر که مزروع خود بخورد و خوید
 وقت خرمش خوشه باید چید
 پند سمدی بگوش جان بشنو
 راه ایستت مرد با ش و برو
 بعد از تامل این معنی مصاحبت ان دیدم که در لثیمین
 عزلت نشینم و دامن از صحبت فراهم چیدم و دفتر از گفتارهای
 پریشان بشویم و من بعد پریشان گویم
 بیت زبان بریده بکنی نشسته صم بکم
 به از کسی که نباشد زبانش اندر حکم
 تا یکی از دوستان که در کجاوه غم انیس من بودی و در
 حجره هم جلیس برسم قدیم از دور آمد چند آنکه نشاط
 و ماعت بکرد و بساط مرا غبت گسترده جزایش نگفتم و سر
 از زانوی تعب برنگرفتم و نجیده بمن نگه کرد و گفت

The good and the bad, since they all must die; happy is that person who has carried away the ball of good.

Send to your grave, the provisions of life: no one will bring them after you, forward them.

Life is snow, and the sun, sultry; a little remains, but still the *Khanjeh* is vain.

O thou who art gone to market empty-handed; I fear thou canst not bring thy garment filled.

Whosoever has eaten his sown-field green; at the time of harvest, must glean ears.

Hear the advice of *Sādi* with the ear of the heart; the road is this, be a man and proceed.

After reflecting upon this particular, I conceived it advisable to sit in the seat of retirement, and gather up the skirt from society, and wash the records of idle words, and afterwards not talk at random.

Beyt.—Having the tongue cut out, seated in a corner, deaf and dumb, is better than that person whose tongue is not at his command.

Thus a certain friend, who in the seat of grief, was my associate, and in the hovel, a companion, entered in at the door pursuant to ordinary custom. In the degree he launched into cheerfulness and pleantry, and spread the carpet of joviality, I gave him no answer, and raised not the head, from the knee of devotion. Angrily he looked at me and said,

فنی الجمله زبان از مکالمت او در کشیدن قیوت نه پنداشتم
و روی از محادثت او گردانیدن مروت ندانستم که یار
موافق بود و ارادت صادق داشت.

In fine, I did not think it manly to hold my tongue from conversing with him, and did not esteem it humanity to turn the face from discoursing with him; because he was an intimate friend, and entertained a sincere regard.

بیت
چو جنگ آوری با کسی در ستیز که از وی گزیرت بود یا گزیر
بحکم ضرورت سخن گفتم و تفرج گمان بیرون رفتم در فضل
ربیع که آثار صولت بر دآر میداد و آن دولت ورد
رسیده

Beyt.—When you make war, contend with that person, of whom you can get the better, or flee.

Through necessity I spoke, and in recreation, went abroad; in the season of spring, when the symptoms of the severity of cold had ceased, and the dominion of the wealth of flowers arrived.

پیراهین سبز بر درختان چون جامه عید نیک بختان
اول اردیبهشت ماه جلالتی بلبل گوینده بر منابر قضبان
برگل شرح از نم افتاده لالی همچو عرق بر عذار شاهد غضبان

Kitteh.—The green clothing on the trees, like the eide-dress of the fortunate.

The beginning of *Ardbehést* * of the *Jeláli* month; the nightingale warbling on the perch of sprigs.

Upon the scarlet-flower, pearl was placed by dew; like perspiration on the cheek of the reproving favorite!

شب را بیوستان یکی از دوستان اتفاق مبيت افتاد
موضع خوش و خورم و درختان دلکش و درهم گوشتی
خورده مینابر خاکش ریخته و عقیده ثریا بر تاش آویخته

At night, the chance of being be-nighted happened in the garden of a certain friend. A situation, pleasant and delightful; and the heart-drawing trees were entwined. You would say, pieces of green glass are dispersed on its ground; and a constellation of the pleiades is suspended upon its vine.

قطعه
روضه ماء نه رهاسل سال دوحه سج طیر هاموزون

Kitteh.—A garden, the water of its canal streaming; the trees orderly; its birds melodious.

آن پر از لاله های رنگارنگ وین پر از میوه های گوناگون
باد در سایه درختانش گسترانیده فرش بو قلمون

That filled with tulips of various hue, and this filled with fruit of various species.

The breeze under the shade of its trees, spread the variegated carpet.

بامدادان که خاطر باز آمدن بر راي نشستن غالب آمد
دیدمش دامن گل و ریحان و سنبل و ضمیران فراهم
آورد و در غبت شهر کرده گفتم گل بوستان را
چنانکه دانی بقائمی نباشد و عهد گلستان را وفا نمی و حکیمان
گفته اند هر چه دیر پاید دل بستگی را انشاید گفتا طریق چیست
گفتم برای نزهت ناظران و فسحت حاضران کتاب
گلستان تصنیف تو انم کرد که باز خزان روزگار را بر او ادا
او دست تطاول نباشد و گزدش زمان عیش و بیهوش را
بطیش خریف مبدل نماند کرد
مثنوی

بچه کار آیدت ز گل طبقی از گلستان من جبر و رقی
گل همین پنج روز و شش باشد وین گلستان همیشه خوش باشد
حالی که من این حکایت کردم از دامن گل بر نخت در
دامنم آویخت و گفت که اگریم آن او عهد و وفا فصلی دو
در همان روز اتفاق بیاض افتاد و در حسن معاشرت
و آداب محاورت در لباسی که میکانرا بکار آید و ممتز سلانرا
با غت بیفزاید فی الجمله هنوز از گل بوستان بقیته مانده بود
که کتاب گلستان تمام شد بَعُونَ اللَّهُ تَعَالَى وَحَسَنَ اَوْفِيقَهُ
و تمام آنکه شود در تحقیقت که پدید آمده در بارگاه شاهزاده

In the morning, when my desire, to return, exceeded the wish of remaining, I saw he had gathered a lapful of roses, and the *reyhaun*, * and the hyacinth, and the sweet-basil, and was inclined for town. I said, to the flower of a garden; as you know, there is no permanency; nor reliance on the season of the rose-bud: *also the sages have said*, whatsoever lasts not, is not worthy of heart-attachment. He said, what is the remedy? I said, for the amusement of spectators and the delight of the attentive, I can compose a book, *The bed of roses*; upon the leaves of which, the usurping hand of the autumnal winds of the times shall not reach, nor shall the revolution of the seasons change the delights of its spring, with the destruction of harvest.

Musnevee.— Of what benefit to you, would be a heap of flowers; from my *bed of roses*, gain one leaf.

The rose may continue about five or six days; but *this bed of roses* will always flourish.

So soon as I made this speech, he threw the flowers from the skirt, clung to my garment, and observed saying, "*when the beneficent promises, he performs.*" About two parts on that day happened to be composed, regarding *Cupidity* and *Maxims for Society*; in a dress that might be beneficial to speakers, and might increase the perspicuity of writers. In fine, of the flowers of the garden, there still remained something; when the book of *The bed of roses* was completed by the help of Almighty God, and the excellency of his grace. But then it will be completed in reality, when it is approved in the Court of the Prince.

* An odoriferous herb.

جهان پناه سایه رحمت کردگار و پیر تو لطف پروردگار ذخیره زمان
و کعبه امان المودید من السماء والمنصور علی الأعداء
عضد الدّولت القاهره سراج الملة الباهرة جمال الانام
مفخر الاسلام سعد بن اتابک الاعظم شهید شاه
المعظم مالک رقاب الامم مولی ملوک العرب
والعجم سلطان البر والبحر وارث ملک سلیمان
مظفر الدنیا والدین ابوبکر سعد بن زنگی
اِنَّ اَمَ اللّٰهُ تَعَالٰی اَقْبَالَ هُمَا وَضَاعَفَ جَلَالَهُمَا وَجَعَلَ
الَّتِي كُلَّ خَيْرٍ مَا لَهُمَا وَبَكَرَ شَمَهُ لَطِيفِ خَدَاوَنَدِي مَطَالَعِ فَرَايِدِ

قطعه
گر التفات خداوندیش بیاراید
نگار خانه چینی و نقش ار زنگیست
امید هست که روی ملال در نکشد
ازین سخن که گاهستان نه جای دلتنگی است
علی الخصوص که دیباجه های یونش
بنام سعد ابوبکر سعد بن زنگیست

ذکر امیر کبیر فخر الدین ابی بکر بن ابی نصیر
دیگر عروس فکر من از بی جمالی سر بر نیار دو دیده یاس
از پشت پای خجالت بر ندارد و در زمره صاحب دلان
متجانی نشود دیگر آنکه که مستحالی گردد و بزیور قبول امیر کبیر عالم
عادل مودید مظفر منور ظهیر سریر سلطنت و مشیر تدبیر مملکت

(the protector of the world; the shadow of the mercy of God; and the reflector of the excellency of providence; the store of the age; and the cave of security; supported by heaven; the victorious over enemies; the arm of the conquering empire; the lamp of the enlightened faith; the virtue of mankind; the pride of the Islams; *Sād*, son of the most noble *Atábuck*; the potent emperor; the protector of the *lives* * of mankind; the sovereign of the monarchs of Arabia and Persia, the King of land and sea; heir to the empire of Solomon; the gainer of this world and of religion, *Aboo-bukr*, son of *Sād*, son of *Zungy*. May God continue their prosperity and make their dignity twofold, and may their undertakings tend to good,) and he peruse it with the glance of sovereign favor.

Kittch.—If his sovereign favor embellished it, it would be the China painting-room, and the designs of *Arzung*.

It is hoped that he will not manifest a disdainful countenance at this discourse, since a *bed of roses* is no place of sadness:

Especially as its auspicious preface is in the name of *Sād*, son of *Aboo-bukr*, son of *Sād*, son of *Zungy*.

THE COMMEMORATION OF THE GREAT AMEER; THE PRIDE OF RELIGION, ABI-BUKR, SON OF ABI-NUSEER.

Again the bride of my imagination, through want of beauty, raises not her head, and turns not the eye of timidity from the back of the foot of bashfulness, and shines not in the company of the great; unless it be ornamented with the jewel of approbation of the great *Ameer*, the learned, the just, the noble, the victorious, the sheltered, the supporter of the throne of monarchy, and senator of the administration of Government;

گهر ف الفقر املا ذالغمر بامر بي الفضلا محب الا تقيا او متخاير
 آل فارس سيمين الملك ملك النخواس بار بك
 فخر الدولت والدين نجات الاسلام المسلمين
 عمدة الملوک والسلاطين ابى بكر بن ابى نضر اطال الله عمره
 واجل قدره وشرح صدره وضاغف اجره که مدوح آگاهيه
 آفاق است و مجموع مكارم اخلاق
 بيت هر که در سایه عنایت اوست
 گنهش طاعت است و دشمن دوست

بر هر یکی از سایر بندگان و حواشی خدمتکاران خدمتی معین
 است که اگر در آدایان بر خي تهاون و تکاسل روا دارند
 هر آینه در معرض خطاب و محال عتاب آیند مگر این طایفه
 درویشان که شکر نعمت بزرگان بر ایشان واجب است
 و ذکر جمیل دعای جزایان و ادای چنين خدمتی در غیبت
 اولیتر است از حضور که این بتصحیح نزدیک است و آن
 از تکلف دور و باجابت مقرون

قطعه پشت دوتای فلک راست شد از خرمی
 تا چو توفیر زنده زاد مادر ایام را
 حکمت محض است اگر لطف جهان آفرین
 خاص کند بنده مصلحت عام را
 دولت جاوید یافت هر که ناونام زیست
 کز عیش ذکر خیر زنده کند نام را

the cave of beggars, the assylum of the poor, the subsister of the learned, the regarider of the pious, the glory of the people of Persia, the might of the land, the Lord of Ministers, the founder of civilization, the pride of wealth and of religion, the befriender of Islaum and of the Mussulmauns, the pillar of Kings, and of Monarchs, ABI-BUKR, son of ABI-NUSEER, God grant him longevity. and aggrandize his dignity, and expand his bosom, and make two-fold his reward, seeing he is the most celebrated of the famed of the world, and the collection of the virtues of nations.

Beyt.—He who is under the shadow of his favor, his crimes are worship and enemies friends.

To each of the number of slaves and attending servants, a duty is allotted, in the accomplishment of which should they deem the least indolence or slackness expedient, they would most assuredly come within the contingency of explanation, and the scope of reprehension; the society of the Derveishes excepted, upon whom is incumbent, praise for the bounty of the great, and celebration of virtue, and prayer for goodness; and the accomplishment of such duty is better in absence than in presence, for this has a propinquity to hypocrisy, and that is far from ceremony, and near to acceptance.

Kitteh.—The broken back of the firmament became straight through joy, when like you a child was born to the mother of the seasons.

It is a real blessing, if the goodness of the creator of the universe, chuses a servant for the welfare of the whole.

He who has lived with a good name, has obtained everlasting wealth, because after him, the celebration of good revives the name.

و صفی تر اگر گند و ر نکند اهل فضل
 حاجت مشاطه نیست روی دل آرام را
 عذر تقصیر خدمت و موجب اختیار عزالت
 تقصیر و تقاعدی که در مواظبت خدمت بارگاه خداوندی
 میرو و بنابر آنست که طایفه از حکماء هندوستان در فضیلت
 بزرگچهر سخن میگفتند تا خبر جز این عیبش ندیدند که در سخن
 گفتن بطی است یعنی درنگ بسیار میکند مستمع را بسی
 مدتی نظر می باید بود تا وی تقریر سخن کند بزرگچهر بشنید و گفت
 اندیشه کردن که چه گویم به از پیشانی خوردن که چهره اگر گفتم
 مثنوی سخن دان پروردگار پیر کهن
 بیندیشد آنکه بگوید سخن
 من بی تامل بگفتار دم
 نگو گوئی اگر دیر گوئی چه غم
 بیندیش و آنکه بر آو و نفس
 و زان پیش بس کن که گویند بس
 بنطق آدمی بهتر است از دو اب
 دو اب از توبه گریه صواب
 فکیف در نظیر اعیان حضرت خداوندی عز نصره که مجمع اهل
 دل است و مرکز علمای متبحر اگر در سیاق سخن دلیری کنم
 شوخی کرده باشم و بضاعت مزاجات بحضرت عزیز آورده
 که شبه در بازار جوهریان بجوی نیرزد و چراغ پیش
 آفتاب پرتوی ندارد و منار که بلند در دامن کوه الوند پست نماید

Whether the virtuous make encomiums regarding you, or not; to the face of the heart-soother, there is no need of a hair-dresser.

PLEA FOR FAILURE IN SERVICE, AND REASON FOR PREFERMENT OF RETIREMENT.

The failure and backwardness which pervades in the discharge of the service of the throne of sovereignty is on this account; to wit, a Society of the sages of Hindostán were debating on the qualifications of *Buzr-chemehr*. At length they saw no fault in him but *this*; that he is deliberate in speech; that is, he hesitates long; the hearer has to expect some time, then he delivers his subject. *Buzr-chemehr* heard this and said; "to reflect saying, what shall I say, is better than repentance saying, why have I said it."

Musnevee.—The learned, experienced man, reflects, then articulates a word.

Without deliberation, use not your breath in speech: speak well; if you speak slow, what signification.

Reflect, and then articulate; * and stop before they say, stop.

Through speech, man is superior to the beast; the beast is superior to you, if you speak not well.

How then before the ministers of the Court of his Majesty (be his victory great) who are the resort of the pious, and the axis of the learned sages. If I am bold in the course of conversation, I shall have been presumptuous, and shall have brought worthless stock in the presence of the respectable; for the agate in the market of Jewellers will not be valued to a grain of wheat, and the lamp, before the sun has no refulgence, and a high turret at the foot of mount *Alound* † would appear low.

* *Lit.* exhale your breath.

† Name of a high mountain in Hamadan; eighty leagues from Isphahan. *Richardson*.

مثنوی

هر که گردن بد عوی افرازد دشمن از هر طرف بر و تازد

سعدی افتاده ایست آزاده گس نیاید بجنگ افتاده

اول اندیش انگهی گفتار پای پیش آمد است پس دیوار

نخندند م ولی نه در بتان بنام من ولی نه در گنمان

حکایت

لقمان حکیم را گفتند حکمت از که آموختی گفت از نابینایان

گفتند چگونه گفت تا بجای نه بینند پای نه بیند عرب گوید

قَدِّمِ الْخُرُوجَ قَبْلَ الْوُلُوجِ

مصرع مردیت بیاز مای و انگهی زن کن

و باعی گهر چه شاطر بود خروس بجنگ

چه زند پیش باز روئین چنگ

گهر به شیر است در گهر فتن موش

لیک موش است در مصاف بلنگ

تا با اعتماد و سجت اخلاق بر رگمان که چشم از حوایب

زیر دستان پیوستند و در افشا جریم که هر آن نکو شد کلمه

چند بطریق اختصار از نواد و امثال و اشعار و عجایب نکات

و غرایب حکایات و سیر ملوک ماقیه رحیم الله تعالی درین

کتاب درج کردم و برخی از عمر گرانمایه برو خرج نمودم موجب

تصنیف گمان این بود و الله المستعان

Musnevec.—Whosoever raises his head in pretention; enemies run upon him from every quarter.

Sādi is one fallen resourceless; no one comes to encounter the fallen.

First reflection, then speech; the foundation comes first, then the wall. *

I am a gardener, but not in a garden; I am a favorite, but not in Canaan.

HEKAET.

They said to *Lockmān Hākeem*, from whom did you learn wisdom? He said, from the blind. They said, how? He said, while they perceive not the place, they lay not their foot. The Arabians say, "Ponder the retreat prior to the advance."

Misrā.—Prove your virility, and then take a wife.

Robāi.—Although the cock may be alert in fighting, how can he strike before the brazen-taloned Hawk!

The cat is a lion in seizing the mouse; but is a mouse in the field of the tiger.

Nevertheless, through reliance on the happy disposition of the great, (who close their eyes at the faults of inferiors, and do not strive in exposing the crimes of the low) a few discourses in an abbreviated form, of rare similies and poetry, and admirable conceits, and uncommon tales, and *Of the deportment of former Monarchs*, (the mercy of Almighty God be upon them) I have inserted in this book, and have spent upon it, part of this precious life. † The motive for composing the *Goolistān* has been this; God is the helper.

* The verb is in the preterite.

† The order of the Persian, has purposely been preserved that the student may not be confused.

قطعه
بهماند سالها این نظم و ترتیب ز ما هر ذره خاک افتد بجای

مغرض نقشبست کز ما باز ماند که هستی را نمی بینم بقای

مگر صاحب دلی روزی بر حمت کند در کار این مسکین دعای

امعان نظر در ترتیب کتاب و تهذیب ابواب ایجاز سخن

مصلحت دید تا مرا این روضه غنیا و حدیقه علیا چون بهشت

بهشت باب اتفاق افتاده ازین جهت مختصر آمد تا به حالت

انجام

باب اول در سیرت بادشاهان

باب دوم در اخلاق درویشان

باب سوم در فضیلت قناعت

باب چهارم در فوائد خاموشی

باب پنجم در عشق جوانی

باب ششم در ضعف پیری

باب هفتم در تاثیر تربیت

باب هشتم در آداب صحبت

مثنوی درین مدت که ما را وقت خوش بود

ز اجرت ششصد و پنجاه و شش بود

مراد ما نصیحت بود و گفتیم

حوالت با خدا کردیم و رفتیم

Killeh.—May this poetry and composition exist many years: may each particle of our dust fall in a distinct place.

Verily it is a drawing, may which remain of me, since to existence I see no permanency.

Perhaps a *Sakzb-Dil* one day through compassion, may pray on the works of this lowly man.

Upon intent consideration regarding the arrangement of the book, and disposition of the parts, a compendious discourse appeared advisable: hence this rich meadow and grand garden also has happened like paradise, to consist of eight *Baubs*; * therefore it is concise, that it might not end in disgust.

Part I.—Of the Deportment of Princes.

Part II.—Of the Principles of Dervishes.

Part III.—Of the Excellency of Contentment.

Part IV.—Of the Advantages of Silence.

Part V.—Of the Cupidity of Youth.

Part VI.—Of the Infirmities of Old Age.

Part VII.—Of the Effects of Education.

Part VIII.—On the Maxims of Society.

Musnevee.—At this period when our days were happy; of the *Hijrat* it was six hundred and fifty and six. †

Our object was advice, we have given it; we have committed it to God and have departed.

* Entrances, or means of introduction. Alluding to the eight Parts.

† Or 565 years ago.

کتاب گلستان

THE GOOLISTÂN.

باب اول
در سیرت بادشاهان

PART I.

OF THE DEPARTMENT OF PRINCES.

TALE I.

بادشاهی را شنیدم که بکشتن اسیر بنی گناهی اشارت
کرد و بیچاره در حالت نومیدی بربانیکه داشت ملک را
دشنام دادن گرفت و سقط گفتن که گفته اند
هر که دست از جان بشوید هر چه در دل آید بگوید

I HAVE heard of a King, who gave the sign
to execute an innocent captive. The helpless
man, in a state of despair, began to abuse the
King in his own tongue, and to speak op-
probriously: *As they have said*, He who
washes his hands of Life, expresses any thing
that occurs to him.

بیت
وقت ضرورت چونماند گریز دست بگیرد سیر شمشیر تیز
شعر

Beyt.—When there is no escaping at the
juncture of extremity, the hand grasps the
blade of a sharp Sword.

إِنَّ أَعْيُنَ لِنَاسٍ طَالِ لِسَانُهُ
كَسَدُورٍ مَغْلُوبٍ يَصُولُ عَلَى الْكَلْبِ

Sheyr.—When a man is in despair, his
tongue grows voluble: so the Cat, when ren-
dered desperate will attack a Dog.

ملک پرسید که چه میگوید یکی از وزرای نیک محضر
گفت ای خداوند میگوید وَالْكَافِرِينَ الْغَيْظُ وَالْغَافِلِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

The King asked, what does he say? A
well disposed Vizier replied, O Sire, this is
what he says: "*And God loves the Beneficent,
and the refrainers of anger, and the forgivers
of Men.*"*

* This is a quotation from the 3d Chapter of the Koran.—See *Salé's Version*, page 79.

ملک را پروی رحمت آمد از سیر خون او در گذشت و زیور
دیگر که ضیاء بود گفت اینها جنس ما را نشاید در حضرت
بلوستان بر استی سخن گفتن او ملک را دشنام داد
و ما سزا گفت تو بخلاف عرصه کرده ای

ملک ازین سخن روی در هم کشید و گفت مراد روغ روی
پس ندیده تر آمد ازین راستی که تو گفتی که آن را روی
در مصلحتی بود و بنا این بر خشی و خرد مندان گفته اند
دروغ مصلحت آید به از راستی فتنه انگیز

هر که شاه آن کند که او گوید حیف باشد که جز نکو گویند

این لطیفه بر طاق ایوان فریدون نوشته بود

مثنوی
جهان ای برادر نماند بکس
دل اندر جهان آفرین بند و بس
مکن نکیه بر ملک دنیا و پشت
که او چون تو بسیار پرور و و کشت
چو آهنگ رفتن کند جان پاک
چرخ بر تخت مردن چه بر روی خاک

حکایت ۲

یکی از ملوک نجر اسان سلطان محمود سبک تگین علیه الرحمته را
بنحو اب دید بعد از وفات او بعد سال که جمله اندام او ریخته
بود و خاک شده مگر چشمانش که همچنان در چشم خانه ای
گردیدند و نظر میکردند سایر حکما از تعبیر آن فرو ماندند مگر

The King took compassion on him, and revoked the intention of destroying him. Another Vizier, who was at enmity with him, said, It is not proper for men like us, to speak ought but truth, in the presence of Kings. He abused the King, and spoke improperly; you have represented it otherwise.

The King at these words frowned and said: To me his untruth is more acceptable than the truth which you have spoken; for the intent of that was benevolent; but the purport of this is malignant; * Also the wise have said, An untruth, blended with benevolence, is preferable to a truth that raises animosity.

Beyt.—When a King acts upon another's suggestions, it is lamentable, that such a one should suggest ought but good.

These beautiful words were inscribed on the Portico of Feridon's Palace.

Musnevee.—The World, O Brother, abides not with any one; fix thine heart upon the Creator of the Universe; that is enough.

Lean not on the empire of this World, because it hath cherished and destroyed, numbers like thyself.

When the immortal soul struggles to depart, what is dying on a throne; what on the bare Earth?

TALE II.

One of the Kings of Khorasan, saw Sultan Mahmood Sabuck-Tuggeen, (mercy rest upon him!) in a dream, one hundred years after his death, when the whole of his frame was mouldered and turned to Earth, excepting his Eyes, which were entire, rolling in their sockets, and gazing. All the wise men came short of the interpretation; but

* The construction of this in the Persian, is different, but it cannot be literally translated.

در ویشی بجا آورد و گفت هنوز چشمش بنگران است
که ملکش باد گرانست

a Derveish effected it, and said; His eyes, are at this instant beholding his Empire in the possession of strangers.

بسی نامور بزمیر زمین دفن کرده اند
کنز هستیش بروی زمین یک نشان نماند
آن پیر لاشه را که سپردند زیر خاک
خاکش چنان بخورد و کز و استخوان نماند
زنده است نام قرخ نوشیروان بعد ل
گر چه بسی گذشت که نوشیروان نماند
خیری کن ای فلان و عنیمت شمار عمر
زان پیشتر که با گنگ بر آید فلان نماند

Kitteh.—Numbers of renowned men have been buried in the Earth, of whose existence, on its surface, a single memorial does not remain. The old emaciated carcass which they deposited in the Earth, has been mouldered by the Earth, so, that not a bone of it remains. The blessed name of Nowshirwan survives, for justice: although ages have passed since Nowshirwan was no more. Do some good, O man! * and esteem life a Boon, before the sound is uttered, that such a one is no more! †

حکایت ۳

ملک زاده را شنیدم که کوتاه قد بود و حقیر دیگر
برادرانش بلند بالا و خوب روی باری ملک بکرا هیت
و استحقار در وی نظر کرد پس بفرستاد دریافت
و گفت ای پدر کوتاه خبر دمنده از نادان بلند نه هر چه
بقامت بهتر بقیمت بهتر انشاء نطیغة والفیل چیغة

شعر
اقل جبال الارض طور
وانه لا عظم عند الله قد رومنزلا

TALE III.

I have heard of a Prince, who was of a short stature and unsightly; his brothers were tall, stately, and comely. The King one day surveyed him with aversion and disgust; the youth had the penetration to perceive it, and observed, O Sire! a diminutive sensible person, is superior to a stately dunce; every thing vast in size, is not superior in value. ‡ *The Kid is clean, but the Elephant, unclean.*

Sheyr.—Toor § is the least of the Mountains of the Earth; behold it is really the greatest before God in esteem and Dignity.

* *Lit.* Such a one.

† The Burden of these Verses in the Persian is "ne moond" which the Author seems to have used in as many ways as he could, to draw the contrast between what survives and what perishes, and at last concludes, that nothing but *Morality*, and *Justice*, can survive to Eternity.

‡ The construction of this sentence in Persian is singular, and should be remembered, as otherwise the negative is liable to be misplaced in the Translation. For instance some might write: Not every thing vast in size is superior in value.

§ Mount Sinai,

آن شنیدی که لاغری دانا گفت روزی با ابایی قریه
اسپ تازی اگر ضعیف بود همچنان از طویله خسریه
پدر بخندید و ارکان دولت به پسندیدند و برادرانش
جبان زنجیدند

شامرد سخن گفته باشد عیب و هنرش نهفته باشد
هر بیشه گمان میر که خالیست شاید که پانگ خفته باشد
شنیدم که در آن سال ملک را دشمن صعب روی
نمود چون لشکر از هر دو طرف روی در هم آوردند و قصد
مبارزت کردند اول کسی که بمیدان درآمد آن
پسر بود

آن نه من باشم که روز جنگ بینی پشت من
این منم کاند در میان خاک و خون بینی سیری
گمانه جنگ آرد و بخون خویش بازی میکند
روز میدان آنکه بگریزد و بخون لشکری
این بگفت و خود را بر سپاه دشمن زد و تنی چند از
مردان کاری بینداخت و چون پیش پدر آمد زمین
خدا مت ببوسید و گفت

ای که شخص منت حقیر نمود تاد رشتی هنر نه پنداری
اسپ لاغر میان بکار آید روز میدان نه گاو پر واری

آورد و اندک سپاه دشمن بی قیاس بود و لشکر
اینان اندک جماعتی آهنگ گریز کردند پسر نعره بزد و

Kitteh.—Have you heard, what a *lean* wit said one day to a *fat* fool? Though a Tazee Horse be weak, in that condition it is better, than a stable of Asses.

The father laughed, and the Nobles of the Court highly approved; but his brethren were vexed to the heart.

Kitteh.—While a man has not spoken, his defects, and excellencies, remain concealed. Do not imagine every forest empty; perhaps a Tyger is lurking in it.

I have heard that in the same year, a formidable Enemy arose against the King: when the Armies on both sides drew up and prepared for Battle, the youth was the first person who stepped forward in the field.

Kitteh.—I am not one, whose back you shall see in the day of Battle: I am he, whose head you may see rolling in dust and blood.

For he who engages in fight, sports with his own blood; but he who flies in the day of Battle, with that * of the army.

He said this, and rushed on the Enemy, and slew some of their bravest Soldiers; when he came into the presence of his father, he kissed the Earth in prostration, and said,

Kitteh.—O thou to whom my person appeared contemptible; beware, esteem not *Bulk* an Excellency. A Horse with a slight back is useful in the day of Battle, not a stalled Bullock.

They assert, that the Soldiers of the Enemy were innumerable, but that the army of these was small. A corps was inclined to fly: the Youth shouted and

* *Lit.* With the blood.

گفت ای مردان بکوشید تا جامه زنانه بپوشید سواران را
 بگفتن او تهور زیاده شد جمله یکبارگی آوردند شنیدم
 که همدران روز برو دشمن ظفر یافتند ملک سمر و چشمش
 پیو سید در کنار گرفت و هر روز تربیتش پیش
 میکرد تا ولی عهد خویش گردانید برادران حسد بردند
 و زهر در طعامش کردند خواهرش از غر فیه بدید
 و در یکچه بر هم زد و پست بر افروخت و ریافت و دوست
 از طعام باز کشید و گفت محالست که پدر من از این بمیرد
 و بی هنر آن جای ایشان گیرند

بیت
 کس انیاید بر زیر سایه بوم
 و رها از جهان شود معدوم

پدر را از این حالت آگاهی دادند برادرانش را بخواند
 و گوشمالی بواجبی داد پس هر یک را از اطراف
 بلاد حصه معین کرد تا فتنه فرو نشست و نزاع بر خاست
 و حکما گفته اند در ویش در گلی می بخسیند و دو باد شاه
 در قیامی نمانند

said, O men, exert yourselves, and on no account wear the robe of women.* The cavalry gathered courage from his exhortation, and made a sudden charge. I understand that they gained the victory on that day over the enemy. The King kissed his head and eyes, and embraced him, and cherished him more and more every day, and ultimately created him vicegerent of his power. His brethren envied him, and mixed poison with his food: his sister saw it from a lattice, and pulled the shutter to. The youth through sagacity understood the hint, and withdrew his hands from the victuals and said, It is hard that the virtuous should die, and that the vicious should fill their places.

Beyt.—No one would come under the shadow of an Owl, if the Phoenix was removed from the world.

They informed the father of the circumstance, who summoned the brothers, and reprimanded them as they deserved. At length he assigned portions of parts of the Territory to each; thus discord ceased, and contention departed. Also the Sages have asserted, Ten Derveishes might sleep on one blanket; but two Kings cannot exist in one kingdom.

* *Anglice*, act like women.

قطعه
نیم نانی گریز خورد و خدا
بذل درویشان کند نیمی دیگر
هفت اقلیم را بگیرد پادشاه
همچنان در بند اقلیمی دیگر

Kittah.—If a righteous man eats half a loaf, he would bestow the other half on the poor.

If a King conquers seven regions, he would still be scheming for another Territory.

حکایت ۴

TALE IV.

طایفه دزدان عرب بر سر کوهی نشسته بودند و منفذ
کاروان بسته و رعیت بلدان از میگردان ایشان مرهوب
و لشکر سلطان مغلوب بحکم آنکه ملاذی منیع از قلعه
کوهی بدست آورده بودند و ملجأ و ماوای خود ساخته
مدبران ممالک آنطرف در دفع مضرّات ایشان مشغول
گردند که اگر این طایفه همبرین نقی روزگاری
مداو مت نمایند مقاومت با ایشان ممکن گردد و
مثنوی

A gang of Arabian Robbers had fixed themselves upon the summit of a mountain, and infested the road of caravans. The Inhabitants of the towns were in fear from their depredations, and the troops of the King were repulsed; because they had secured the inaccessible assylum of the summit of the mountain, and had made it their refuge and abode. The Magistrates of the Districts held a consultation to prevent their depredations; for if this band continued any length of time in this manner, to resist them, would be impossible.

درختی که اکنون گرفت است پای
به نیز وی مردی بر آید ز جای
و اگر همچنان روزگاری هلی
بگرد و نش از بیخ برنگالی
سر چشمه شاید گریختن بمیل
چو پیر شد نشاید گذشتن به پیل

Musnevee.—The tree which has just taken root, might be removed from its place by the strength of one man;

But if you leave it in that condition any period, you cannot root it up by a machine.

The fountain head of a stream may be stopped by a meel; * when it has flowed, it cannot be forded by an elephant.

* A small instrument with which they blacken the edges of the eye lashes.

سخن بر این مقرر شد که جمعی را بستان ایشان برگماشتند
و فرصت نگاه داشتند تا وقتی که بر سر قومی رانده بودند
و بقیه خالی مانده بودند چندان که از هر دین واقعه دیده و جنگ
آزموده را فرستادند تا بستان جبل پنهان شدند
شبانه نگاه که در دین باز آمدند سفر کرده و غارت آورده
سلاح از تن بکشادند و رخت غارت بپندادند نخستین دشمنی
که بر سر ایشان تاخت خواب بود چنانکه پاسی از شب
گذشت

بیت
قرص خورشید در سیاهی شد یونس اندر دمان ماهی شد
مردان دلاور از کمین گاه بختند و دست یگان بگان بر
کشف بستند باید آید آن همه را بدرگاه ملک حاضر آورند
ملک همکنان را بکشتن اشارت فرمود اتفاقاً در آن میان
جوانی بود که میوه عذوقش جوان شبابش نور سیده
و سبزه گلستان عذارش نمود میوه یکی از و زرا پایه
تخت ملک را بوسه داد و روی شفاعت بر زمین نهاد و
گفت این پسر هنوز از باغ زندگانی بر نخورده است و از
ریحان جوانی تمتع نیافته توقع بکرم اخلاق خداوندی آنست که
به بخشیدن خون او بر بنده منت نهند ملک روی ازین سخن
در هم کشید که موافقی رای بندهش نیامد و گفت

بیت
پیر و نیکان بگیرد هر که بنیادش بد است
تربیت ناهل را چون گمزدگان بر گنبد است

The consultation terminated thus, viz. some men were sent to reconnoitre, who waited an opportunity, so that when they had attacked some one, and their retreat was left vacant, a few men of those, who had seen service, and were experienced in War, were dispatched, who concealed themselves in the cave of the Mountain. At night, when the Robbers returned from their excursion with their Spoil, they ungirded their Arms, and laid by the articles of their plunder. The first Enemy that attacked them was sleep, just as one *Paus** of the night had elapsed.

Beyt.—The Orb of the Sun was sunk in darkness; Jonas entered the mouth of the Fish.†

The brave men started from their ambuscade, and tied each of their Arms behind them. The next morning, they presented them all at the Court of the King: The King gave the sign for all to be put to death. There happened to be among them, a Lad, whose rising bloom‡ of youth had just matured, and the down of his rosy cheeks had just appeared; § one of the Viziers kissed the foot of the King's Throne, and assumed a look of intercession || and said, This Lad has not yet enjoyed the fruits of life, ¶ and has not reaped the pleasures of youth; * my expectation from your Majesty's inherent generosity is, that by granting his life, you would confer an obligation on your Servant. The King frowned at this request, because it was not consonant to his Superior understanding; but observed.

Beyt.—The light of the righteous does not influence one of a vicious origin; Instruction to the worthless, is like a Walnut on a Dome.†

* The first watch, or three hours. † As Jonas was swallowed up by the whale, so was their prosperity changed into misfortune.

‡ Lit. "green fruit." § And the verdure of the flower garden of his cheek had newly commenced. || "And laid his face of intercession on the ground."

¶ The phrase "from the Garden" is not translated.

* "a garden," not translated.

† It rolls off.

نسلِ فسادِ ایدمان منقطع کردن اولیتر است و بیخِ تبارِ
ایشان بر آوردن بهتر که آتش نشاندن و انحراف گذاشتن
و افحش کشیدن و بچه نگاه داشتن کارِ خردمندان نیست

قطعه
ابرگر آبِ زندگی بار د هرگز از شاخِ بید بر نخوری
با فرومایه روزگار نمیر کز نی بوز یا شکر نخوری

وزیر چون این سخن بشنید طوعاً و کرماتاً پسندید و بر حسن
رای ملک آفرین کرد و گفت آنچه خداوندی دایم ملکه
فرمود عین صواب است و مسلمانی جواب ولیکن اگر
در ملک ایشان پرورش یافتی طبیعتِ ایشان گرفتاری
و یکی از ایشان شدی اما بنده امیدوار است که در صحبت
صالحان تربیت پذیرد و خود خردمندان گیرد که هنوز طفل
است و میریت بغی و عناد آن گروه در نهاد او متمکن نشده
و در حدیث است كُلُّ مَوْلُوکٍ یُولَدُ عَلٰی فِطْرَةٍ
اَلْاِسْلَامِ ثُمَّ اَبَوَاهُ یُہْوَکَ اَنَّهُ اَوْ یَنْصَرِّ اَنَّهُ اَوْ یُجَسِّنَ اَنَّهُ

قطعه
پسر اوج باید آن بنیشت خاندان نبوتش گم شد
سگ اصحاب کعبه روزی چند پی سیکان گرفت مردم شد
این گفت و طایفه از مای ملک باوی بشناعت یار شدند
تا ملک از سر خون او در گزند شت و گفت بخشیدم اگر چه
مصلحت ندیدم

It is most expedient to cut off the vicious progeny of these men, and better to pluck up the root of their race: for to smother a fire, and leave its Sparks; and to kill a Viper, and take care of its young; are not acts of the wise.

Kitteh.—If the Clouds rain the water of life, you can never gather* fruit from the boughs of a Willow. Have no dealings with the Profligate, for you cannot obtain Sugar from a Mat-cane. †

When the Vizier heard this remark, he assented with submission, but reluctantly, and applauded the King's excellent understanding and said, that which his Majesty (may the Empire ever continue his) has pronounced, is precisely true, and a position unanswerable; but nevertheless, if he had been bred in their gang, he would have taken their manners, and would have become one of them; therefore your Servant is hopeful, that he might receive instruction in the Society of upright men, and acquire the habitudes of the wise; for he is still a Boy, and the disposition of the Banditti for wickedness and rebellion, is not rooted in him; also it is inserted in the HUDDEES ‡ *Every Child is born in the faith of Islaum; His Parents afterwards make him a HEBREW, or a CHRISTIAN, or a WORSHIPPER OF FIRE.*

Kitteh.—The Son of Noah associated with the wicked: His Family power of Prophecy was lost: The Dog of the companions of the Cave § for some time followed the good and became a man.

He said this, and a part of the Courtiers of the King joined with him in intercession; so the King revoked the intention of destroying him, and said, I have assented, although I do not think it prudent.

* Lit. eat.

† In contradistinction to the sugar cane, which is

‡ The traditions of Mahomed.

§ The Seven Sleepers. This is founded on a legend of seven young Christians who fled, they say, from the prosecution of the Emperor Decius, and slept in a cave, accompanied by their dog for 309 years. Mahomet has adopted this story in the 18th chap. of his Alcoran. Rich. Dick.

رباعي داني چه گفت زال بارستم گرو
دشمن نتوان حقير و بيچاره شمرد
ويدم که بسي آب سسر چشمه خور و
چون بيشتر آمد شتر و بار ببرد

فهي الجماله پسر را بنماز و نعمت پرور دند و استاد اديب
را تربيت او نصيب کردند تا حسن خطاب و رد جواب و
سائر آداب خدمت ملوک اش در آموخت و در نظر
همگان پسندیده آمد و دري وزير از شاييل او در حضرت
ملک شمه مي گفت که تربيت عاقلان در و اثر کرده است و جهل
قديم از جبات او بدر رفته ملک را ازین سخن تبسم آمد
و گفت

غَدَّ يَتَّ بِدَرِّ نَاوَنَشَاتِ عُنْدِي
فَهِيَ أَنْبَاكَ إِنْ أَنْبَاكَ ذِيْبٌ
إِذَا كَانَ الطَّبَاعُ طَبَاعَ نَسْوَةٍ
فَلَيْسَ يَنْفَعُ آدَبُ الْوَلَدِ يَبٌ

عاقبت گرگ زاده گرگ شود کز چه بیا آدمي بزرگ شود
سالي دو برين بر آمد طایفه او با شش محبت با او پيوستند
و عقد موافقت بستند تا بوقت فرصت و زير و پسرانش
را بکشت و نعمت بيقياس برداشتند و در مغاره دزدان
جاي پدر بنشست و عاصي گشت ملک دست تحير بدان تفکر
گزيندن گرفت و گفت

Robat.—Do you know what Zaul * said to Roostum the Hero? An Enemy should not be esteemed weak and helpless.

I have seen many streams from small Springs; which, when abundantly flown, carried off Camels with their burdens.

In fine, they bred the youth in indulgence and affluence, and appointed an accomplished Tutor to educate him, so that he taught him the refinements of conversation and repartee, and every species of Court Etiquette, and he gained applause in the sight of every one. One day the Vizier was alluding to his qualifications in the presence of the King, saying, the instruction of the learned has taken effect in him, and his former ignorance is removed from his nature. This information caused a smile in the King, who said :

Sheyr.—Thou hast been nourished by our Milk and hast grown with us, who afterwards gave thee intelligence that thy father was a Wolf.

When a disposition is bad by nature, then the lessons of a Preceptor, are not beneficial.

Beyt.—After all, the Cub of a Wolf will become a Wolf, although it grows up among men.

A year or two passed thus : a company of the vagrants of the neighbourhood connected themselves with him, and formed a league of association ; so that at an opportunity, he destroyed the Vizier and his children, and carried off vast booty, and fixed himself in the place of his father in the Cavern of the Robbers, and became a Rebel. The King began to bite the hand of astonishment with the teeth of reflection, and said ;

* Zaul, the Father of Roostum.

شمشیر نیک ز آهن بد چون کند کسی
ناکس بر بیت نشود ای حکیم کس
باران که در لطافت طبعش خلاف نیست
از باغ لاله روید در شوره بوم خس

ز مین شوره سنبلیل بر نیارد
در و تخم امل ضایع مگر دان
نیکوئی بآبدان کردن چنان است
که بد کردن بجای نیکمردان

حکایت ه

سر هک زاده را بر در سیرای افلاکش دیدم که عقل و
گیاستی و فهم و فراستی ز اید الوصف داشت هم از عهد خوروی
آثار بزرگی در ناصیه او پیدا شده و لمعان انوار سروری
در جبین او مبین گشته

بالای سرش ز هو شمنی می تافت ستاره باندی
فی الجاه مقبول نظر سلطان آمد که جمال صورت و کمال
معنی داشت و حکما گفته اند تو انگری بدل است نه بهمال
بزرگی بعقل است نه بال

کودکی کو بعقل پیر بود نزد اهل خرد کبیر بود
اینا جنس بر منصب او حسد بردند و بخیا نشی منسوب کردند
و در گزشتش سعی بیفایده نمودند

Kitteh.—How can any one make a good Sword from bad Iron? The Worthless, O Philosopher, does not by instruction become worthy.*

Rain, though not otherwise than benignant in its quality, produces Tulips in Gardens and *Khust*† in Nitrous ground. ‡

Kitteh.—Nitrous ground does not produce the Hyacinth; Do not waste in it, the seed of hope.

To Cherish the vicious, is the same, as acting injuriously towards the good.

TALE V.

At the gate of the Palace of *Ughlumush*, § I saw the son of an Officer, who possessed Reason, Intellect, Ingenuity, and understanding, beyond encomium. Even from the days of his youth, the signs of dignity, appeared in his countenance, and the resplendent light of authority, was visible in his face.

Beyt.—The Star of greatness dawned upon his head through his wisdom.

In short, he became acceptable in the eyes of the *Sultán*, for he possessed a fine figure, and sense to perfection. *Also the Sages have said*, Greatness proceeds from the Heart, not from Property; Discretion depends upon Understanding, not upon Years.

Beyt.—The youth who has the understanding of the aged, is eminent in the sight of the wise.

People of his rank, envied his dignity, and attached treason to him, and made ineffectual efforts for his destruction.

* This is precisely the Doctrine of Socrates as defined by Plato in his Dialogue of Protagoras.

† A species of rank Grass.

‡ In the Persian, the Phraseology of the sentence is as elegant as its meaning. Fertility and Sterility proceed not from the Rain, but from the Soil. Instruction like rain, polishes the ingenuous, but reforms not the reprobate.

§ A King of Persia.

مصرع
 دشمن چه کند چون مهربان باشد دوست
 ملک از و پرسید که موجب خصمی اینان در حق تو
 چیست گفت در سایه دولت خداوندی دام ملکه همگان را
 راضی کردم الا حصود را که راضی نمیشوند مگر بزوال
 نعمت من و اقبال دولت خداوندی باقی باد

قطعه
 تو انهم آنکه نیازم اندرون کسی
 حصود را چه کنم کوز خود برنج در است
 بمیر تابری ای حصود کین رنجیست
 که از مشقت او جز بهرگ نتوان رست

قطعه
 شور بختان بارز و خواهند مقبلان را زوال نعمت و جاه
 گر نه بیند بر وز شب پره چشم چشمه آفتاب را چه گناه
 راست خواهی هزار چشم چنان کور بهتر که آفتاب سیاه

حکایت ۴
 یکی از ملوک عجم را حکایت کنند که دست تطاول بهمال
 رعیت دراز کرده بود و جور و اذیت آغاز نهاده تا بجایی
 که خلق از مگایر ظلمش سبهمان رفتند و از گریختن جورش
 راه غربت گرفتند چون رعیت کم شد ارتقاع ولایت
 نقصان پذیرفت و خزینه تهی ماند و دشمنان از هر طرف
 زور آوردند

Misra.—What can an enemy effect, when your *Friend* is propitious.

The King asked him, saying, what is the cause of their animosity towards you? He replied, under the munificent protection of your Majesty, (be the Kingdom ever his) I have reconciled every one, but the envious, who are not satisfied, except by the decline of my prosperity; but may your Majesty's gracious favor, still continue.

Kitteh.—I could wish not to hurt the feelings of any one: With the *envious*, what can I do, for he of himself is in torment.

Die, that thou mightest be liberated O *Envier*, for thine is a torment, from the affliction of which, thou canst not be freed, but by death!

Kitteh.—The unfavoured ardently desire the decline of the affluence and dignity of those in favor.

If weak Eyes * cannot see in the day, what fault is there in the rays of the Sun?

Desirest thou the truth? it is better, that a thousand Eyes were thus blind, than the Sun dark.

TALE VI.

The story goes of one of the Kings of Persia, that he had stretched the arm of usurpation, upon the property of his subjects, and had commenced oppression and rapine, to a degree, that the populace, from the severity of his tyranny, and from the distress of his oppression, dispersed every where, and assumed the habit of wandering: when the subjects were diminished, the resources of his territories experienced loss, and the treasury became † empty, and Enemies advanced with forces, from every quarter.

* *Lit.* Bats Eyes. † *Lit.* Remained.

هر که فریاد رسی روز مصیبت خواهد
گو در ایام سلامت بجو انهر دی کوشش
بند ه حلقه بگوشش ار نتوازی برود
لطف کن لطف که بیگانه شود حلقه بگوشش

باری در مجلس او کتاب شاه نامه همی خواندند در زوال
مملکت ضحاک و عهد فریدون رسید وزیر ملک را پرسید
که هیچ توان دانستن فریدون که گنج و ملک و چشم نداشت
چگونه نه ملک برو مقرر شد گفت چنانکه شنیده حلقه
بمعصوب بروی گرد آمدند و تقویت کردند بادشاهی یافت
وزیر گفت ای ملک چون گرد آمدن خالق موجب بادشاهی
است تو مر خالق را چرا پریشان میکنی مگر سیر بادشاهی
نداری

همان به که لشکر بجان پروری که سلطان باشکمر کند سروری

ملک گفت موجب گرد آمدن سپاه و رعیت چه بود گفت

ملک را کرم باید تا خلق بروی گرد آیند و رحمت تا در پناه

دولتش ایمن نشینند و ترا ازین هر دو یکی نیست

مژد نوی
نگند جو ر پیشه سلطان که نیاید ز گرگ چو پانگی

بادشاهی که طرح ظلم میکند پای دیوار ملک خویش بکند

Kitteh.—He who wishes to obtain the end of his prayer in the day of distress, tell him, In the days of prosperity, exert thyself in generosity.

If you do not cherish slaves having Ear-rings * they will run away: Shew favor upon favor, that *strangers* may become slaves having Ear-rings.

They were once reading in his presence, the *Shahnameh*, and came to the decline of the Empire of *Zohauk*, and to the reign of *Eeridon*. The Vizier asked the King, saying, can it at all be ascertained, by what means the Empire devolved to *Eridon*† who neither possessed riches, Territory, nor State? He replied, in the manner you have heard: a multitude from attachment, collected about him, and strengthened him, he acquired Sovereignty. The Vizier said, O King, since the assemblage of people constitutes a reigning power, why then do you disperse the people; but that you have not a wish for Sovereignty.

Beyt.—It is expedient that you provide for the army with good will; because a Prince reigns by his Army.

The King asked, what are the means by which troops and subjects collect. He replied, a King should possess *generosity*, that the people may collect around him; and *Clemency*, that they might repose with safety, under the protection of his power; but thou hast not one, of either of these two.

Musnevee.—The perpetrator of tyranny, retaineth not Sovereignty; ‡ for the office of a Shepherd, appertaineth not to a wolf.

The King who has laid the foundation of Tyranny, has dug up the foundation of the wall of his own Kingdom.

* Slaves are distinguished by large Ear-rings.

† A difficulty occurs in the Persian construction here, which uses both the noun *فریدون* and the relative pronoun *او* without necessity, and makes an Anomaly.

‡ This might also be translated "The perpetrator of tyranny should not reign; for the duty of a Shepherd cannot be performed by a Wolf."

ملک را پند و زبر ناصح موافق طبع نیامد و روی ازین سخن
در هم کشید و بزندانش فرستاد مدتی بر نیامد که بنی عم
سلطان بمنازعت برخاستند و بمقاومت لشکر آراستند و
ملک پدر خو استند قومی که از دست تپاول او سجان آمده
بودند و پیریشان شده برایشان گرد آمدند و تقویت کردند
تا ملک از تصرف او بدر رفت و بر اینان مقرر شد
قطعه

بادشاهی کور و اوار دستم بر زیر دست
دوست دارش روز سختی دشمن زور آوراست
بار عیت صلح کن وز جنگ خصم ایمن نشین
ز آنکه شاه عادل را رعیت لشکر است

حکایت ۷

بادشاهی با غلامی عجمی در کشتی نشسته بود غلام دیگر بار
در یانید و محنت کشتی نیاز موده گریه و زاری در نهاد
و لرزه بر اندامش افتاد چندانکه ملاطفت کردند آرام گرفت
ملک را عیش منمخص شد که طبع نازک بادشاهان را تحمل امثال
این صورت نه بند آخر هیچ چاره ندانستند حکیمی در آن کشتی
نشسته بود ملک را گفت اگر فرمائی من ویرا بطریق
خاموش گره دانم ملک گفت غایت لطف و کرم باشد
حکیم فرمود تا غلام را بدریا انداختند باری چند غوطه خور و
نهاد

The admonition of the reproofing Vizier, did not suit the temper of the King, and at these words he frowned, and sent him into prison. Much time had not elapsed, when the Cousins of the Sultan, rose up in rebellion, and prepared their troops for battle, and demanded the Kingdom of their father. The people, who from his arm of usurpation, had been reduced to extremity, and had been dispersed, flocked to, and afforded them assistance; thus, the Kingdom departed from his controul, and was confirmed to them.

Kitteh.—The Monarch who deems the oppression of the poor expedient, his friend, in the day of adversity, proves a powerful Enemy.

Be popular with subjects, and abide in safety from the assault of enemies; because subjects are an army to a just Prince.

TALE VII.

A King was sitting in a Vessel with a Persian slave: The slave had not before seen the Sea, nor experienced the working of a Vessel; tears and lamentation came upon him, and a tremor seized his frame. * Notwithstanding all the assurances which they gave, he did not acquire tranquillity. The King's pleasure was destroyed, because such patience is not compatible with the nice disposition of Kings. Finally they knew no remedy. A wise man was sitting in the Vessel, who said to the King, if you permit, I will by a method quiet him. The Prince replied, it would be a favor, and kindness to the utmost degree. The Sage ordered, and they threw the slave into the Sea, who sunk and rose a few times,

* The preposition *بر* (*upon*,) is translated, "came upon" and the noun of the Persian, which the English will not admit.

(*Body*, or *frame*) is translated "*him*" to avoid the tautology

پس مویش گره زده در گشتی آوردند بهر دو دست در
 سبکبان کشتی آویختند چون زمانی برآمد بگوشه بنیشت
 قرار یافت و خاموش گشت ملک را عجب آمد گفت
 که درین چه حکمت بود گفت او اول محنت غرق شدن
 بچشیده بود و لاجرم قدر سلا متی کشتی نمیدانست همچنین قدر
 عافیت کسی داند که بمصیبتی گره افتار آید

then taking him by his hair, they drew him into the Vessel, and tied him to the helm by both his hands. After a short period he sat down in a corner, acquired tranquillity, and became mute. The King was astonished, and asked, saying, what charm was in this? He replied, he had not before experienced the terror of drowning, consequently he did not know the value of the security of a Vessel; thus, *he*, who is implicated in danger, knows the value of safety.

قطعه

ای سیر ترانان جوین خوش نه نماید
 معشوقی منست آنکه بنزدیک تو ز شست
 حوران بهشتی را دوزخ بود اعراف
 از دوزخیان پرس که اعراف بهشت است

Kitteh.—O thou that art satiated, to thee a barley loaf is not pleasant; *that* is lovely to me, which to you is *disgusting*.

To the *Houris* of Paradise, Purgatory would be Hell; Ask those in Hell, they would say, that *Purgatory* is Paradise.

بیت

فرقت میان آنکه یارش در بر
 با آنکه دو چشم انتظارش بر در

Beyt.—There is a difference between him, whose beloved is in his bosom, and him, whose longing eyes are both on the door.

حکایت ۸

ملک زاده هر مزر را گفتند از وزیران پدر چه خطا دیدی که بند
 فرمودی گفت خطای معلوم نکردم ولیکن دیدم که مهابت
 من در دل ایشان بیکرانست و بر عهد من اعتماد نگذاشتند
 ترسیدم که مباد از بیم گزند خویش آهنگ ممالک من کنند
 پس قول حکار اگر بسنم که گفته اند

TALE VIII.

They asked Prince *Hoormuz*, what defaults have you observed in the Viziers of your father, that you have doomed them to confinement? He replied I have not discovered a single fault; but have perceived, that they entertain in their breasts, an excessive dread of me, and have not a full confidence in my protection. I was fearful (be it not so) that from apprehension of suffering themselves, they might attempt my destruction; therefore I acted upon the sayings of the wise, who have said:

قطعه
از ان کز تو ترسد ترس ای حکیم
اگر با چنون صد بر آس بجنگ
از ان مار بر پای راعی زند
که ترسد سرش را با و بد بنگ
نه بینی که چون گربه عاجز شود
بر آرد بجنگال چشم پانگ

حکایت ۹

یکی از ملوک عرب رنجور بود در حالت پیری و امید
زندگانی منقطع کرده که ناگاه سوار می از در آمد و گفت
بشارت باد که فلان قلعه را بدولت خداوندی کشادیم
و دشمنان اسیر آمدند و سپاه و رحمت آن طرف بجایگی
مطیع فرمان شدند ملک نفسی سر و از دل هر در دیر آورد
و گفت این مرده مرا نصرت بلکه دشمنانم راست یعنی
وارثان ملک را

قطعه
درین امید بسر شد در یغ عمر عزیز
که هر چه در دلم است از درم فرزند آید
امید بسته بر آمد و لبی چه فایده زان
امید نیست که عمر گشته باز آید

Kitteh.—Fear him O Sage, who dreads thee, although thou shouldest overcome a hundred such, in battle.

Therefore * a Serpent stings the foot of a Herdsman ; because it fears, he will bruise his head with a stone.

Do not you perceive, that when a Cat becomes desperate, it will, with its claws, draw out the eyes of a Tiger ? †

TALE IX.

One of the Kings of Arabia was indisposed at an advanced age, and had given up the hopes of life ; when suddenly a trooper came in at the door and said, glad tidings be to thee, for we have stormed a certain Fort by the auspices of your highness, and the Enemies are taken captives, and the troops and the inhabitants of the Country are altogether become subject to authority. The King fetched a deep sigh from a heart filled with grief, and said, these glad tidings are not for me, they are rather for my foes ; that is, for the successors to the Kingdom.

Kitteh.—My precious life has passed alas, in this desire ; that whatever is my wish ‡ may enter my door.

My secret wish has been accomplished, but what benefit from it ; there is no hope that the time passed will return. ¶

* An Orientalism.

† Vide, the 1st Tale, for the same simile.

‡ Lit: In my heart.

¶ Query. Why should we wish that the time passed might return, unless happily spent ; but we know that every stage of life has its regrets as well as its pleasures : If we think of these, who could wish to recall the past ?

کوس رحلت بکوفت دست اجل
 ای دو چشم و دایع سر بکنید
 ای کف دست و ساعد و بازو
 همه تو دایع یکدیگر بکنید
 هر من افتاده است دشمن کام
 آخر ای دوستان گذر بکنید
 روزگارم بشد بنا دانی
 من نگر دم شما خذر بکنید

حکایت ۱۰

روزی چند بر بالین تربت یحیی پینا مبر علیه السلام معتمکف
 بودم در جامع دمشق یکی از ملوک عرب که به بی انصافی
 موصوف بود و بظلم و تعدی معروف اتفاقاً بزیارت آمد
 نماز کمر دو بدعا حاجت خواست

بیت

درویش و غنی بنده این خاک و رند
 آنانکه غنی ترند محتاج ترند

انگاه مرا گفت که توقع دارم از آنجا که همه درویشان است
 و صدق معاملات ایشان هستی همراه من کنید که از دشمن
 صعب اندیشا کم گفتمش بر رعیت ضعیف رحمت کن تا از
 دشمن قوی زحمت نه بینی

Kitteh.—The hand of death has beat the drum of decampment ; O my Eyes, both bid adieu to the head.

O palm of the hand, and wrist and arm, bid adieu to each other,

A strong Enemy has assailed me ; therefore approach me O friends,

My days are past in folly ; I have not been, but be ye prudent,

TALE X.

For some days I was a suppliant at the head of the tomb of the Prophet *Yeheah* (peace be upon him) in the *Jaumeh* * of Damascus. One of the Kings of Arabia, who was infamous for injustice, and distinguished for tyranny and oppression, happened to come to worship. He prayed ; and in his prayer expressed his wants,

Beyt.—The poor and the rich are servants of the dust of this Gate.

Those who are most rich, are the most in want.

He then said to me, I have confidence, that through the supererogation of Derveishes, and the sanctity of their works, you will prevail with me, for I am struck with fear of a powerful Enemy. I said to him, have compassion on your helpless subjects, that you may not experience the apprehension of a powerful Enemy.

* A place where people collect for devotion.

قطعه به بازو این توانا و قوت سیر دست
 خطا است پنبه مسکین ناتوان بشکست
 نترسد آنکه بر افتادگان نبخشاید
 که گر ز پایی در آید کشش نگیرد دست
 هر آنکه تخم بدی کشت و چشیم نیکی داشت
 و ماغ بهیوده پخت و خیال باطل بست
 ز گوش پنبه برون آرد و داد خلق بده
 و گر تو می ندی داد و روز دادی هست

مثنوی بنی آدم اعضای یکدیگرند
 که در آفرینش ز یک گوهرند
 چو عضوی ب درد آورد در روزگار
 دیگر عضو هارا نماند قرار
 تو کز محنت دیگران بیغمی
 نشاید که نامت نهند آدمی

Kittch.—With able arms, and strength of the hand, it is a sin to break the weak fingers of the feeble.

Is not he affraid, who favors not the fallen, that should he fall, no one will take his hand?

He who has sown the seed of wickedness, and expected * goodness, has indulged vain thoughts, and entertained absurd fancies.

Take out the cotton from the Ear † and administer Justice to the people; but if you do not administer Justice, there is a day of Judgment.

Musnevee.—The children of Adam are members of each other; because in their formation, they are of one essence.

When destiny brings one member into pain, the other members remain not in ease.

Thou who art heedless of the sufferings of others, it should not be, that they name thee *Man*.

حکایت ۱۱

TALE XI.

درویشی مستجاب الدعوات در بغداد پدید آمد. و
 حجاج بن یوسف را خبر کرد و ندبخواندش و گفت دعای خیر
 بر من کن گفت خدایا جان من بستان گفت از بهر خدای
 این چه دعاست گفت این دعا خیر است ترا و جمیع مسلمانان را

A Derveish sanctified through prayer, appeared at Bagdad. They acquainted the Tyrant, the son of *Yusuf*. He called him, and said, invoke a blessing on me. He prayed, O God, take away his life. He said, for God's sake, what prayer is this? He rejoined, this is a good prayer for thee, and for all the Mussulmauns.

* *Lit.* Has eyes of goodness.

† *An Orientalism.*

مثنوی

ای زبردست زیر دست آزار گرم تا کی بماند این بازار

بچکار آیدت جهان داری مردنت به که مردم آزاری

Musnevee.— O mighty one, oppressor of the feeble, how long will this commerce continue. *

Of what benefit is Sovereignty to thee; thy death would be fortunate, for thou art the scourge of mankind.

حکایت ۱۲

یکی از ملوک بی انصاف پارسائی را دید پرسید که از
عبادتها کدام فاضل تر است گفت ترا خواب نیم روز تا
در آن یک نفس خلق را نیاز داری

قطعه
ظالمی را خفته دیدم نیم روز
کنتم این فتنه است خوابش برده به
آنکه خوابش بهتر از بیداریست
ز آنچنان بد زندگانی مرده به

TALE XII.

One of the number of unjust Princes saw a pious man, and asked, saying, which is the most perfect of prayers? He said, for thee, sleep of half a day, so that during that time thou mightest not distress the people.

Kitteh.— I saw a tyrant sleeping half the day † I observed, this man is a scourge, sleep befits him well.

He, to whom sleep is better than waking, death would be better, than such a bad life.

حکایت ۱۳

یکی از ملوک را شنیدم که شبی در عشرت روز کرده
بود در پایان مستی می گفت

بیت
ما را بجهان خوشتر ازین یکدم نیست
کز نیک و بد اندیشه و از کس غم نیست
در ویشی گرم سینه سپرو پابرهنه در سر ما بزییر قصر خفته بود
گفت

بیت
ای آنکه با قبال تو در عالم نیست
گیرم که غمت نیست خیم ما هم نیست

TALE XIII.

I have heard of a King that he turned a night into day in conviviality, and in the height of intoxication was saying this:

Beyt.— We have not in the world, a happier moment than this; because we have no thought of good or bad, nor care for any one.

A hungry Derveish, naked from head to foot, was sleeping in the winter under the Palace, who exclaimed:

Beyt.— O thou, to whose prosperity, none in the world is equal; I grant that thou hast no care, we also have no care.

* It is needless to translate this Literally, as it is a poor conceit, and very easy.

† This might be translated "the middle of the day."

ملک را خوش آمد صرّه هزار دینار از روضن بیرون
داشت و گفت دامن بر آر درویش گفت دامن از کجا آرم
که جامه ندارم ملک را بر ضعف حال او شفقت زیاده شد
خلعتی بران مزید کرد و پیش فرستاد درویش آن
نقد را باندک روزگار تلف و پیریشان کرد و باز آمد

بیت قرا بر کف آزادگان بگیر دمال
نه صبر در دل عاشق نه آب در غربال

در حالتی که ملک را پروای او نبود حال بینوائی خود پیش
ملک گفت ملک بهم برآمد و روی از و در هم کشید و ازینجا گفته اند
اصحاب فطنت و خبرت را از حدت صوت بادشاهان
پر حذر باید بود که غالب همت ایشان بمعظمت امور مملکت
متعلق باشد و تحمیل از دحام عوام نکند
مثنوی

حر امش بود نعمت بادشاه که هنگام فرصت ندارد دنگاه
مجال سخن تانیایی ز پیش نه بیموده گفتن مبر قدر خویش

گفت این گدای شوخ چشم مبذّر را که چندان نعمت
بچندین مدت بر انداخت بر نید و برانید که خزینه بیت المال
لقمه مساکین است نه طعمه اخوان شیاطین

بیت اباهی کور و ز روشن شمع کافوری نهند
زود بیننی کش شب روغن نباشد در چراغ

The King was pleased; he held a bag of a thousand Dinars from the window and said, extend your skirt. The Dervish replied, whence shall I produce a skirt, since I have no garment. The King's compassion was increased at his wretched condition, who added a *Khilâet* to it, and sent it to him. The Dervish in a short time expended and squandered away the cash, and returned.

Beyt.—Riches remain not fixed in the hands of the Liberal: Patience is not in a lover's heart, nor water in a sieve.

At a time when the King had no regard for him, he represented his indigent condition to him. * The King was offended, and frowned at him. Hence it is said; Men of intelligence and experience, should be very cautious of the captious disposition of Kings, because their chief attention is engaged in the important affairs of state, they cannot bear the general importunity.

Musnevee.—The favors of a King become forbidden to him, who does not observe a proper opportunity.

While you do not acquire† the freedom of speech, do not debase your own consequence, by speaking without effect.

He said, beat and drive away this barefaced prodigal beggar, who has squandered away such a mass of wealth, in this short period, for the public money is the pittance of the indigent, not the meal of the brotherhood of Devils.

Beyt.—The fool who uses camphorated candles in the bright day; you would soon see that at night, he would not have Oil to his lamp.

* *Lit.* "To the King." Omitted to avoid, tautology.

† *Anglice* "Unless you acquire."

یکی از وزرای ناصح گفت ای بادشاه محلت آن می بینم
که چنین کسان را وجه کفاف بتفاریق مجرادرند تا در نفقه
اسراف نکنند اما آنچه فرمودی از زجر و منع مناسب سیرت
ارباب اہمیت نیست که یکی را بلطف امیدوار گردانیدن
و باز بنویسدی حسته کردن

One of the counselling Viziers said, O King, *this* appears expedient to me, that you should regularly allow such persons as these, a proper subsistence, so that they make no waste of their allowance; but what you have ordered from vexation and disgust, is not becoming the character of the Noble minded, viz. to raise in any one, expectation by favors, and then to cast down by disappointment.

بیت بروی خود در اطماع باز نتوان کرد
چو باز شد بد رشتی فراز نتوان کرد

Beyt.—We cannot open to ourselves the door of assurance; when it is open, it should not be shut by rigour.

کس نه بیند که تشنگان حجاز بآب شور گیرد آیند
هر کجا چشمه بود شیرین مردم و مرغ و مور گیرد آیند

Kitteh.—No one sees, that the thirsty of Arabia, repair to the shores of Salt-water.

Wherever there is a sweet fountain, Men, and Fowl, and Ants collect.

حکایت ۱۴

TALE XIV.

یکی از پادشاهان پیشین در رعایت مملکت سستی کردی
و لشکر بسختی داشتی لاجرم چون دشمن صعب
روی نمود همه پشت دادند

One of the Princes of former times was indolent in the administration of his Government, and kept the army in arrears: consequently when a formidable enemy arose, all turned their backs.

مثنوی

Musnevee.—When pay is withheld from a Soldier, he refuses to apply his hand to the sword.

چو دارند گنج از سپاهی در رخ در رخ آیدش دست بردن تیغ
چه مردی کند در صف کارزار چو دستش تهی باشد از روزگار

What spirit would he display in the line of battle, when his hand is empty of his pay.

یکی از آنکه بامن دوستی داشت ملامتش کردم و گفتم
دوستان و ناسپاس و سفله و ناحق شناس که باند کب تغیر حال
از مخدوم قدیم برگردد و صحبت و حقوق نعمت سالهایش
در نوردد گفت اگر بکرم معذور داری بگویم شاید که

I reprimanded one of them, who held friendship with me, and said, he is dastardly and ungallant, and vile, and ungrateful, who in a trifling change of circumstance, abandons an old master, and does not admit the ties of years of hospitallity and support. He said, if you excuse it through indulgence, I will explain; perhaps

اسم بی جو بود و نمید زین بگرو سلطان که بر با سپاهی
بخانی کند با او بجان جوانمردی نتوان کرد

my Horse would be without corn, and my saddle-cloth in pawn; the King who is sparing of money to his Soldiers, cheerful gallantry cannot be shewn for him.

ز ریده مرد سپاهی را تا سرید همد
و گرش ز رندهی سر بنهد در عالم

Beyt.—Give money to the Soldier, that he may devote his head; but if you do not give him money, he will estrange himself.

اِنَّ اشْبَعَ الْكَبِيَّ يَصُوْلُ بَطْشًا
وَخَاوِي الْبَطْنِ يَبْطِشُ بِالْفِرَارِ

Sheyr.—When a courageous man is satisfied, he attacks with energy; but he who is hungry, is inclined to fly.

حکایت ۱۵

TALE XV.

یکی از وزرا معزول شده بحلقه درویشان درآمد
برگشت صحبت ایشان درویشی اثر کرد و جمعیت خاطرش
دست داد ملک بار دیگر با وی دل خوش کرد و عین فرمود
قبولش نیامد و گفت نزد خردمندان معزولی به که مشغولی

A certain VIZIER having been dismissed, joined the fraternity of Dervishes: The sanctity of their society, affected him, and he acquired tranquillity of mind. At a time after this, the Prince thought of him with complacency* and ordered him to be re-instated. He did not accept it, but said; to men of understanding, being out of office, is better than employment.

رباعی آنانکه تسبیح عافیت بنشستند
و ندان سگ و دمان مردم بستند
کاغذ بدریدند و قلم بشکستند
وز دست و زبان حرف گیران رستند

Robai.—Those who have retired to leisure† have eluded‡ the teeth of Dogs, and the mouths of men;

They have torn paper, and broken pens, and have escaped the hands and tongues of Critics.§

ملک گفت هر آینه ما خردمندی کافی باید که تدبیر مملکت را
شاید گفت ای ملک نشان خردمند کافی آنست که بامثال
چنین کار مانن در نهد

The Prince said, a wise and able man, is actually required by me, who is equal to the administration of Government. He replied, O King, the sign of a wise and able man is this, that he engage not in such affairs as these.

بیت
همای بر همه مرغان از آن شرف دارد
که استخوان خورد و طایری نیاز دارد

Beyt.—The Phoenix is superior to all fowls, because it eats bones and annoys not any bird.

* It is impossible to translate this phrase, even literally, or verbatim, therefore the equivalent Idiom is used.

† Lit. "those who have sat down in the corner of leisure."

‡ Lit. bound.

§ Lit. Word catchers.

حکایت ۱۶

سیاه گوش را گفتند که ترا ملازمت شیر بچه اختیار افتاد
گفت تا فضل صیدش میخورم و از شیر دشمنان در پناه
صورتش زندگانی میکنم گفتندش اکنون که بطاعت حمایتش
در آمدی و بشکر نعمتش اعتراف نمودی چرا نزدیکی نیایی
تا در حلقه خاصگانت در آرد و از بندگان مخلصانت شمارد گفت
همچنانست اما از بطش او ایمن نیستم

بیت

اگر صد سال گبر آتش فروزد چو یکدم اندر آن افتد بسوزد

افتد که ندیم حضرت سلطان زرباید و گاه باشد که سرش
برود و حکما گفته اند از تاوین طبع بادشاهان پرخیز باید بودن
که وقتی بسلامی بر نخند و گاهی بدشنامی خلعت دهند
آورده اند که ظرافت بسیار هنرند یمان است و عیب
حکیمان

بیت

تو بر سر قدر خویش باش و قار
بازی و ظرافت بند یمان بگذار

حکایت ۱۷

یکی از رفیقان شکایت روزگار نمود و افتخار و ایام نامساعد
بشرد یک من آورد و گفت که کفاف اندک دارم و عیال
بسیار و طاقت بار فاقه نمی آرم بار مادر دلم می آید که

* Lynx.

† This is a fine moral, and shews, that the best Security against Ferocity is a proper distance.

‡ Buffoons, or Courtiers.

§ Persian Salam,

|| Persian Khilaet.

¶ This is one of the most Witty Tales, of the Coolistan.

(A) The Persian will not bear a Literal translation, as the word طاقت in this place must be translated support or endure, instead of power or ability.

TALE XVI.

They asked a SEAGOSH* saying, how has the service of the Lion become thy choice? He replied, because I eat the leavings of his prey, and live in the protection of his might from the attack of Enemies. They observed to him, now that you are come under the shadow of his protection, and in gratitude, have acknowledged his bounty, why do not you approach nearer, that he may bring you in the circle of his chosen, and number you with his faithful servants? He said, It is so; but I am not secure from his ferocity. †

Beyt.—Although a worshiper of fire, for a hundred years cherishes a fire; If he falls into it for an instant, he burns.

It may happen that the immediate attendants ‡ in the presence of the King might receive money; and there is a time when they may lose their heads. Also the wise have said, that great attention should be paid to the fickle temper of Kings, because at times they are enraged at an obeisance § and at times bestow honors || at an abuse. They have affirmed, that much wit is a qualification in attendants, but a defect in counsellors.

Beyt.—Remain thou at the height of thy rank with dignity: Leave trifling and wit to attendants. ¶

TALE XVII.

One of my ACQUAINTANCES complained to me of inadequate income and unfavourable times, and said, I have a small subsistence, but a large family, and cannot endure ^ the weight of penury: I have often the desire to

باقیسی دیگر نقل کنم تا بهر صورتی که زندگانی کرده شود
کسی را بر نیک و بد من اطلاع نباشد

convey myself to another Country, so that in whatever manner I may live, no one should know good or evil regarding me.

بیت بس گرسنه خفت و کس ندانست که گیس
بس جان باب آمد که بر و کس نگر نیست

Beyt.—Many a one has slept fasting, and no one has known who he is: Many a soul has come to the lip, over which no one has wept.

باز از شهادت اعدای اندیشم که بطعن و زوفامی من
بخندند و سعی مراد در حق عیال من بر عدم مروت حمل
کنند و گویند

Again, I am apprehensive of the censure of Enemies, who may laugh in contumely in my absence, and impute my efforts in behalf of my family, to want of fortitude, and say;

قطعه

بین آن بی حمیت را که هرگز نخواهد دید روی نیکبختی
تن آسانی گزیند خویش را زن و فرزند بگذارد بسختی

Kitteh.—Behold that worthless fellow, who will never see the aspect of fortune; He chuses for himself ease of body; he abandons his wife and family to poverty.

و در علم محاسبه چنانکه معلوم است چیزی دایم اگر بجای شما
جهتی معین شود که موجب جمعیت خاطر باشد بقیه عمر

Of Accounts,* as you are aware, I know something: If through your interest a provision be fixed, which might be the means of tranquillity of mind, I cannot acquit myself of the obligation of thanks for it, the remainder of my days. I said, O brother, the service of Kings has two terminations, the hope of bread, and the dread of life; and it is against the judgment of the wise, for this hope, to be subjected to the dread.

از عهد و شکرش بیرون نتوانم آمد گفتم ای برادر علم
بادشاهان دو طرف دار و امید نان و بیم جان و خلاف رای

خردمند است بدین امید مستعزز آن بیم شدن

Kitteh.—No one comes to the house of the Derveish, saying, pay the rent of lands and orchards.

کس نیاید بخانه درویش که خراج زمین و باغ بده

Either put up with the mortification of distress, or expose the desire of your heart to Ravens. †

یا بشویش غصه راضی شو یا جگر بند پیش زاغ بنه

گفت این سخن موافق حال من گفتم و جواب سوال

He replied, you have not made this observation pertinently to my case, and have not advanced an answer to my question. Have you not heard that he who does not practise dishonesty, his hand does not tremble at accounts?

من نیاوردی نشیده هر که خیانت نورزد دستش از حساب

نمزد

* Lit. In the science of accounts.

† Pers. lay the desire of your heart (an infant) before a Crow.

بیت راستی موجب رضای خداست

کس ندیدم که گم شد از ره راست

و حکما گفته اند که چهار کس از چهار کس بجان رنجند حرامی
از سلطان و دزد و از پاسبان و فاسق از غمزان و روسپی
از محتسب و آمر که حساب پاک است از محاسبه چه پاک

قطعه مکن فراخ روی در عین اگر خواهی

که وقت رفع تو باشد مجال دشمن تنگ

تو پاک باش مدارای برادر از کس پاک

زنند جامه ناپاک گا دران بر سنگ

گفتم حکایت آن روباه مناسب حال تست که دیدند شش

گر یزان و افغان و خیزان میرفت کسی گفتش چه آفتست

که موجب چندین محافضت گفت شنیدم که شتران را بسخره

میگیرند گفتندش ای نادان سفیه شتر را با تو چه مناسبت

است و ترا با او چه مشابَهت گفت خاموش اگر حسودان

بغرض گویند که شتر بچه است گزفتار آیم پس کرا

غم تخفیف من باشد تا آفتیش حال من کند و تا تریاق از عراق

آورده شود مار گزیده مرده بود ترا همچون فضیلت است و

امانت و تقوی و دیانت اما ملاحظه آن در کمین اند و مدعیان گوشه

نشین اگر آنچه حسن سیرت تست بخلاف آن تقریر کنند

در معرض خطاب باد شاه آسمی در آن حالت کمر اقبال

مقاتل باشد پس مصیحت آن می بینم که ملک قناعت را

چراست کنی و ترک ریاست گیری که عاقلان گفته اند

Beyt.—Integrity is the source of God's favor : None have I seen who has been lost in a straight way.

Also the wise have said, that four Characters are essentially offensive to four Characters: The Rebel to the Prince, and the Thief to the Watchman, and the Villain to the Informers, and the Courtizan to the Bailiff; but to him whose accounts are just, what dread in accounting.

Kitteh.—Do not make great exactions in office, if you wish, that at the time of your audit, the power of your Enemy may be limited.

Remain thou pure, entertain not, O brother, fear of any one; The Washermen beat dirty linen on a stone.

I said, the Story of the Fox is applicable to your case; which they had seen going off, running, and falling, and rising. Some one asked him, what mishap is there, which is the cause of so much fear? He said I have heard that they are seizing the Camels to work for nothing. They said, O stupid fool, what is the resemblance of the Camel, with you, and what likeness of you to it? He replied, silence! If enviers through interest should say it is the foal of a Camel, I should be seized: who then would be solicitous for my deliverance, that he might make inquiry into my condition? for while the *antidote* is coming from *Irak*, the person bitten by the Snake would be dead. Thus, you have good qualities, and integrity, and piety, and faith; but detractors are in ambush, and Enemies lurking in corners: if they should misrepresent that which is your merit, you would come in the verge of the King's decree: in that condition, to whom would remain the power of intercession? therefore I deem it advisable for you, to observe the bounds of contentment, and give up promotion, for the wise have said;

بدریا در منافع بیشمار است
و گهر خواهی سلامت بر کنار است

بیت *Beyt.*—Incalculable profit comes by Sea ; but if you wish for security, it is on Shore.

رفیق این سخن بشنید بهم برآمد و روی ازین حکایت
من درهم کشید و سخنهای رنجش آمیز گفتن گرفت که این چه
عقلست و کفایت و فهم و درایت قول حکما درست آمد
که گفته اند دوستان در زندان بکار آیند و بر سفره دشمنان
دوست نمایند

My friend heard this speech, became mortified, and frowned at this story of mine, and began to utter words tinged with displeasure, saying, what reason, and instruction, and knowledge, and judgment is this ? the sayings of the wise have proved just, who have said ; " Friends prove serviceable in prison, but at Table, *Enemies* assume the appearance of Friends."

دوست شما را آنکه در نعمت زند

قطعه *Kitteh.*—Do not account him friend, who in prosperity, by words boasts of friendship and brotherhood.*

لاف یاری و برادر خواندگی

دوست آن دانم که گیرد دست دوست

در پریشان حالی و در ماندگی

I esteem *him* friend, who takes the hand of a friend, in a situation of want, and inability.

دیدم که متغیر میشو و نصیحت من بغرض نمیشود و نزدیکی

I saw that he was agitated, and through need did not listen to my advice : † I went to the *Dewan* through a former intimacy which was between us ; related the particulars of his case, and mentioned his ability and integrity, so they fixed him in a subordinate situation. Some few days passed after this : they perceived his good qualities, and approved his admirable management. His business was advanced from that footing, and was fixed in a superior situation. In this manner the star of his prosperity was on the rise, till it arrived to the height of the *Vizarut*, ‡ and he was a near attendant on the person of the King, and became a Counsellor and Confidant. So I rejoiced in his prosperous condition and said :

صاحب دیوان رفتم بسابقه معرفتی که میان ما بود و درسته

حالش باز گفتم و اهلیت و استحقاقش بیان کردم تا بکاری

مختصرش نصب کردند روزی چند برین بگذشت لطف

طبعش را بدیدند و حسن تدبیرش را بپسندیدند کارش

از آن پایه در گذشت و بهر تبه بزرگتر از آن مستمکن گشت

تا بچنین نجم سعادتش و ترقی بود تا باو چ وزارت بر رسید

و مقرب حضرت بادشاه شد و مشاور الیه و معتمد علیه گشت

پس بر سلامت حالش شادمانی کردم و گفتم

بیت *Beyt.*—Dread not events unknown, and be not down-hearted, for the fountain of the water of life is involved in obscurity.

ز کار بسته میندیش و دل شکسته مدار

که آب چشمه حیوان درین تاریکیست

* The Persian construction here is uncommonly peculiar; therefore a close translation cannot be given.

† The Verbs are in the present Tense.

‡ The Office of Vizier, or Prime Minister.

أَلَا تَحْزَنُوا حَوْلَ لَيْلِيَّةٍ

فَلْيَرْحَبَنَّ الْطَّافُ خَفِيَّةً

شعر

Sheyr.—Learn, do not be grieved, O brothers of Calamity; behold, verily, the favors of God are concealed.

بیت منشین ترش تو از گردش ایام که صبر

گر چه تلخ است ولیکن بر شیرین دارد

بیت

Bayt.—Do not sit soured at the vicissitudes of the times: for patience, although bitter, nevertheless, has its sweets.*

در آن قریب مارا بایاران اتفاق سفر حج افتاد چون از

زیارت مکه باز آمدم یکدو منزلتم استقبال کرد و ظاهر حالش

دیدم پریشان و در صورت درویشان گفتم حال چیست گفت

چنانکه تو گفتی طایفه حسد بردند و بخیانتم منسوب کردند

و ملک اداام الله ملکه در کشف عالم و حقیقت آن استفسار

نفرمود و یاران حمیم و دوستان قدیم از کلمه حق خاموش

شردند و صحبت دیرینه فراموش کردند

About that time, I chanced with my friends, to join the Pilgrimage to Mecca: When I returned after performing the ceremonies at Mecca, he advanced one or two stages † to meet me. I saw his outward appearance squalid, and in the condition of beggars: I asked him, what is the matter? He replied, just as thou hast said, a *Junto* envied, and accused me of treason; and the King, (God continue his Empire) made no inquiry into the solution of my case, and its particulars: and my intimate friends, and old acquaintances, refrained from speaking the truth ‡ and forgot former friendship.

بصبح خدا چون کسی او افتاد همه عالمش پای بر سر نهند

چو بیند نگاهال دستش گرفت ستایش کنان دست بر بر نهند

Kitteh.—When any one has fallen under the wrath of God, all the World trample § upon his head.

When they see that prosperity has taken his hand, they lay their hands with encomiums on his neck.

فنی الجماله بانواع عقوبت گرفتار بودم مادرین هفته که مرده

سلامتی حجاج برسد از بند گرانم خلاص گرد و ملک

مور و شتم خاص گفتم در آن نوبت اشارت من قبول

نکردی که گفتم عمل بادشاهان چون سفر در یاست خطر

ناگ و سودمند یا گنج بر گیری و یا در تلاطم امواج بگیری

In fine, I was involved in various torments, till in this week, when the good news of the Pilgrims safety arrived, he released me from the heavy bondage, and confiscated my patrimonial inheritance. I observed, at that time you did not approve my suggestions, when I said, the service of Kings is like a Voyage to Sea, dangerous, yet profitable: Either you acquire treasure, or you perish in the conflict of the waves.

* Per. Sweetfruit.

† Per. Munzila.

‡ Per. "Of true Speech became mute."

§ Lit. Lay their feet.

بیاد ز بهر دو دست کند خواجهر کنار
یاموج روزی افکندش مرده بر کنار

Beyt.—The Merchant may either carry Pearls with both his hands to the bosom, or the waves may some day throw him dead on the shore.

مصلحت ندیدم ازین پیش ریش درویش را بملامت
خراشیدن و نمک بر آن پاشیدن بدین دو کلمه اختصار
کردم و گفتم

Beyond this I did not see it expedient to irritate the sore of a beggar by reproach, and to sprinkle salt upon it: with these two words I cut short, and said;

ندانستی که بینی بند بر پای چو در گوشت نیاید پند مردم
دگر ده گرداری طاقت نیش مکن انگشت در سوراخ کژدم

Kitteh.—Did you not know, that you would see fetters on your feet, if you did not listen * to the forewarning of men?

Another time if you cannot endure † a sting, put not your finger into the hole of a Scorpion.

حکایت ۱۸

TALE XVIII.

تنی چند در صحبت من بودند ظاهر ایشان بصلاح
آراسته و باطن ایشان بفساد پیراسته یکی از بزرگان
در حق این طایفه حسن ظن بایغ داشت و او را می معین
کرد تا یکی از ایشان حسرتی کرد که مناسب حال درویشان
نبود ظن آن شخص فاسد شد و باز از اینان کاسد
خواستم تا بطریق کفایت یاران مستخلص کنم آهنگ
خبر متش کردم و در بانم رها نکردم و جفا گفتم معذورش
داشتیم که لطیفان گفته اند

SOME PERSONS were in my association. Their outward demeanour was distinguished by propriety, and their Spirit was adorned with integrity. A great man entertained an exceeding high opinion of, and fixed an allowance for this society, till one of them did an act, which was not becoming the profession of Dervishes; the opinion of that person became forfeited, † and their estimation lowered. I wished that I might by some means re-establish the subsistence of my friends: I resolved to attend him: the Porter did not give me admittance, and spoke rudely: I excused him, § because fine writers have said;

در میرو و زیر و ساطا نرا
بی و میلست مگر د پیرا من
سگ و در بان چو یافتند خریب
این گریبان گرفت و آن دامن

Kitteh.—Pace not about the gate of a Noble, and a Vizier, and a Prince, without recommendation.

When the dog and the Porter find a stranger, *this* lays || hold of the collar, and *that*, of the skirt.

* *Per. phrase.* If in your Ear does not arrive.

† *Per.* Possess not the endurance.

‡ *Lit:* corrupted, or destroyed.

§ *Per. phrase.* I gave room for excuse.

|| The Verbs are in the Preterit.

چندانکه مقربان حضرت آن بزرگ بر حسب حال من و قوف
یافتند با کرامت در آورده و برتر مقامی معین کردند اما
بتواضع فرو تر نشستم و گفتم

Such of the attendants on the person of the great man, as had received information of the nature of my situation, brought me in with courtesy, and directed me to a high seat; but through humility I sat lower, and said;

بگزار که بنده کمینم تا در صف بندگان نشینم
گفت ایستاده چه جای این سخن است

Beyt.—Desist, for I am a mean Slave; that I may sit in the place of servants.

He said good God, what occasion is there for such a remark.

گر بر سر و چشم من نشینی نازت بکشم که ناز نشینی
فی الجاه بنشستم و از هر دری سخنی و رپیو سستم تا حدیث
ذلت یاران در میان آمد و گفتم

Beyt.—If thou shouldest sit on my head and eyes, I would prolong thy blandishment, because thou art dear.

In short I sat down, and discoursed upon various topics, till the subject of my friends misconduct was introduced; so I observed,

چه جرم دید خداوند سابق الانعام
که بنده در نظیر خویش خوار میدارد
خدا ایر است مسلم بزرگوار می و حلم
که جرم بیند و نان برقرار میدارد

Kitteh.—What fault did the former bestower of favors see, that he holds his servants abhorrent in his sight?

To God, entire greatness and mercy belong; for he perceives faults, yet continues subsistence.

حاکم این سخن عظیم پسندید و اسباب معاش یاران
بفرمود و تابان بر قاعده ماضی مهیادار نمود و منیت ایام تعطیل
و فاکند شکر نعمتش بگفتم و زمین خدمت ببوسیدم
و عذر جرات خواستم و در حال بیرون آمدم و گفتم

The Master approved this esteemed observation, and ordered that they should again prepare the different articles of my friends allowance according to former rule, and make good the provision of the days withheld. I expressed thanks for his bounty, and kissed the Earth in prostration, and pronounced an apology for my presumption, and came out immediately, and said;

چو کعبه قیام حاجت شد از دیار بعید
روند خالق بیدار شل از بسی فرسنگ
ترا نخل امثال ما بیاید کرد
سکه ایچ کس نزنند بر درخت بی بر سنگ

Kitteh.—Since Caubeh is become the Temple of prayer,* people go from distant countries, and many Fursungs for the purpose of seeing it.

You should bear with such as us, since no one casts a stone at a Tree without fruit,

* Or, "the supplier of wants."

حکایت ۱۹

ملک زاده گنج فراوان از پدر میراث یافت دست کرم
بکشاد و داد سخاوت بداد و نعمت بی دریغ بر سپاه
ورعیت بریخت

قطعه
نیاساید مشام از طبله عود بر آتش نه که چون عنبر ببوید

بزرگی بایست بختندگی کن که دانه تانیفشان نروید

یکی از جلسای بی تدبیر نصیحتش آغاز کرد که ملوک پیشین
این نعمت را بسعی اندوخته اند و برای مصلحتی نهاده دست
ازین حرکت کوتاه کن که واقعه‌ها در پیش است و دشمنان
از پس نباید که بوقت حاجت فرومانی

قطعه
اگر گنجی کنی بر عامیان بخش رسد هر کد خدائی را برنجی
چرا نستانی از هر یک جوی میم که گرد آید ترا هر روز گنجی

ملک زاده ازین سخن روی درهم کشید که موافق طبعش
نیامد و مرا و را از جر فرمود و گفت مرا خدا ایتعالی مالک
این مملکت گردانیده است تا بخورم و بچشم نه پاس بانم
که نگاهدارم

بیت
قارون هلاک شد که چهل خانه گنج داشت
نوشیروان نمرود که نام نگو گذشت

TALE XIX.

A PRINCE received a patrimony of immense property from his father: He extended the arm of generosity, and performed the rites of hospitality, and distributed wealth without sparing, to his Soldiers and Subjects.

Kitteh.—The smell is not satisfied by an Aloes-wood Tray; lay it on the fire, when it will* smell like Amber.

Do you wish greatness, bestow favors; for while you scatter not grain,† it grows not.

An inconsiderate companion began to give him advice, saying, former Princes have accumulated these riches by care, and have reserved them for occasion: Refrain your hand from this act, because accidents are before you, and enemies in the rear: It is not fit, that at the time of need, you should be helpless.

Kitteh.—If thou bestowest a treasure on the populace, a grain of rice would fall to each master of a family.

Why dost not thou exact from each, a barley corn of silver, that for thee, a treasure may accumulate every day.

The Prince frowned at these words, because they were not accordant to his disposition, and even ordered him punishment, and said, Almighty God has made me Prince of this Country that I might eat, and that I might give; I am not a watchman that I should guard it.

Beyt.—*Karoon*, who possessed forty chambers of treasure, is lost. *Nowshirwan* is not dead, because he has left a good name.

* Or, That it might.

† *Anglice.*—Until you sow grain, &c.

حكايت ۲۰

آورده اند که نوشیروان عادل را در شکارگاهی صیدی
کباب میکردند و نمک نبود غلامی را بر دستامی فرستادند
تا نمک آورد و نوشیروان گفت ز نهار نمک بقیمت بیتانی
تا رسم بد نشود و دودیه خراب نگردد گفتند ازین قدر چه
خلل زاید گفت بنیاد ظلم در جهان اول اندکی بوده است
و هر که آمد بران مزید کرده تا بدین غایت رسیده

قطعه
اگر ز باغ رعیت ملک خورد سیبی
بر آوردند غلامان او درخت از بیخ
به پنج بیضه که سلطان ستم روا دارد
زنند لشکر یانش هزار مرغ بیخ

حكايت ۲۱

ظالمی را شنیدم که خانه رعیت خراب کردی تا خزانه
سلطان آبادان کند و تیغبر از قول حکما که گفته اند هر که خلق
خدا را بیایزارد تا دل مخلوق بدست آرد خدای
عز و جل همان مخلوق را بروی گمارد تا دمار از نهاد او بر آرد

آتش سوزان نکند با سپند آنچه کند دود دل درد مند

مثلاً
سر جملة حیوانات شیر است و کمینه جانوران خراب اتفاق
حکیمان خراب را بر به از شیر مردم در

TALE XX.

They have related, that at a place of hunting, they were roasting game for NOWSHIRWAN the just; but there was no salt. They sent a slave to a villager, that he might bring salt. Nowshirwan said, take care you obtain the salt by purchase, that a bad custom be not established, and the village be not ruined. They said, from such a trifle, what loss would arise? He said, the origin of Tyranny in the world has been at first, small; and several* who have come, have added to it, thus it has arrived to the present extent.

Kitteh.—If the King was to eat one Apple from the Orchard of a subject, his slaves would pluck the tree up by the roots.

For five Eggs which the *Sultán* would deem lawful plunder, his army would commit a thousand fowls to the spit.

TALE XXI.

I have heard of a CRUEL PERSON, who wasted the Estates of the people, that he might increase the treasure of the *Sultán*; but was unmindful of the sayings of this wise, who have said, He who oppresses the people of the OMNIPOTENT, that he might gain the affection of an Individual † the High and Glorious God will send that individual to him, to take vengeance on his person.

Beyt.—Burning fire consumes not wild rue, in the degree, that the sigh of the oppressed, consumes the oppressor ‡

Mussul.—The Lion is the head of all beasts, and the Ass, the basest of Animals; by the agreement of the wise, the Burden-bearing Ass, is better than the Man-devouring Lion.

* *Lit.* "He, or every one."

† *Pertian.* "Of a Creature, or Created being."

‡ The oppressor is understood. This is one of the most difficult sentences to translate, because it is anomalous. *کنند* is translated. "Consumes"
Lit. "It does with."

مثنوی

مسکین خمر اگر چه بی تمیز است چون بار همید بر و عزیز است

گاوان و خران بار بردار به از آدمیان مردم آزار

شنیدم که ملک را طر فی از ذمایم اخلاقی معلوم شد

در شکنجه کشید و بانواع عتوبتش بگشت

قطعه

حاصل نشود رضای سلطان تا خاطر بندگان نجوئی

خواهی که خدای بر تو بخشد با خلق خدای کن نگوئی

یکی از ستم دیدگان بروی گذشت و در حال تباہی نظر

کرد و گفت

قطعه

نه هر که قوت بازوی منصبی دارد

بسلطنت بخورد مال مردمان بگذاشت

توان بجای فروردن استخوان درشت

ولی شکم بدر د چون بگیرد اندر ناف

بیت

نماند ستمگار بد روزگار بماند بر و لعنت کردگار

حکایت ۲۲

مردم آزاری را حکایت کنند که سنگی بر سر صالحی زد

درویش را زهره انتقام نبود سنگ را با خود نگاه

میداشت تا وقتی که ملک بران لشکری خشم گرفت و در چاه

مجبوس کرد درویش بیامد و آن سنگ بر سرش کوفت گفت

Musnevee.—Although the humble Ass is without sense, it is valuable since it carries burdens.

Burden bearing *Bullocks*, and *Asses*, are better than *Men*, the plagues of mankind.

I have heard, that some of his reprehensible conduct was known to the King: He extended him on the rack, and killed him by various tortures.

Kitteh.—The satisfaction of a Prince is not gained, whilst thou dost not seek * the good will of his attendants.

Desirest thou that God on thee would bestow favors; do good to the people of God.

One of those who had experienced injury, approached him, and looked on his disastrous situation, and said:

Kitteh.—No one who possesses the official power † of government, should appropriate the wealth of men by chicanery.

The throat may have the power to swallow a large bone; But nevertheless, when it enters the body, it tears the bowels. ‡

Beyt.—The ill fated Tyrant abides not: The curse of God settles upon him.

TALE XXII.

They say of a BULLY, that he threw a stone on the head of a Devotee. The Dervish had not the power § of revenge. He kept the stone carefully by him, till the King became displeased with the Bravo, and confined him in a dungeon. The Dervish came and dashed the stone upon his head. He asked,

* *Anglice.* Until you seek.

† *Per.* The power of the Arm of Office.

‡ This *Kitteh* is too mean for literal translation.

§ *Lit.* "the Gall."

تو کیستی و این سنگ بر من چو از دی گشت من فلانم و این
سنگ همانست که در فلان تاریخ بر سر من زدی گفت
چندین روز کجا بودی گفت از جاهت اندیشه میکردم
اکنون که در جاهت دیدم فرصت غنیمت شمردم که زیر کان
گفته اند

who are you, and why have you thrown this stone on me? He said, I am such a one, and this is that stone, which on such a date you threw on my head. He said, where was you all this time? He said, I was afraid of your situation; now that I see you in a dungeon, I deem this opportunity propitious,* for the wise have said :

مثنوی ناسزا نمی را چو بدینی بختیار

عاقلان تسلیم کردند اختیار

چون نداری ناخن در زنده تیر

باید آن به که کم گیری ستیر

هر که با فولاد بازو پنجه کرد

ساعید سیمین خود را رنجه کرد

باش تا دستش ببندد روزگار

پس بگام دوستان مغزش بر آر

Musnevee.—When fortune is seen a friend to a worthless fellow, † sensible men have made choice of submission.

When you do not possess sharp-tearing nails, it is best to hold little contention with the wicked.

He who has closed with steel arms, has injured his naked wrist. ‡

Wait till fate ties his hand, then draw out his brains, to the satisfaction of your friends. §

حکایت ۲۳

یکی از ملوک را مرضی مایل بود که اعاده ذکر آن ناکردن
اولیتر طایفه از حکامی یونان متفق شدند که هر این در در
دوای نیست مگر زهره آدمی که بچندین صفت موصوف
بود بفرمود تا طلب کردند و هقانی پسری یافتند بدین صفت
که حکما گفته بودند پدر و مادرش را بخواهند و بنعمت
بیکران خشنود گردانیدند و قاضی فتوی داد که خون یکی از
رعیت ریختن برای سلامتی نفس سلطان روا باشد
جلاد قصه کشتن او کرد پس روی سوی آسمان آورد

TALE XXIII.

A PRINCE had a dangerous disease, repeating the discription of which is not advisable. A body of Greek physicians agreed, saying, for this disease there is no remedy, except the gall of a man, distinguished by certain marks. He gave orders, and they searched: They found a village boy with the peculiarities which the Physicians had described: They called his father and mother, and satisfied them with immense wealth; and the *Cauzee* passed the *Futwa* (Verdict) viz. that to shed the blood of one of the subjects, for the personal safety of a PRINCE, is lawful. The executioner made the preparations to execute him; the youth raised his face to heaven

* The Verbs are in the Preterit. † Per. when thou seest fortune. ‡ Lit. Silver wrist. § The Morality of this story is not the most pure.

و بخندید ملک پرسیدش درین حالت که توئی چه جای
 خندیدن است پسر گفت ناز فرزند ان بر مادر ان و پدر ان
 باشد و دعوی پیش قاضی برند و داد از شاه خواهند اکنون
 مادر و پدر بعلت حطام دنیوی مرا بخون سپردند و قاضی
 بکشتنم فتوی داد و سلطان مصالح خود اندر هلاک من دید
 جز بخدای عزوجل پناهی نمی بینم

and laughed. The King asked him, in the situation in which you are, what room is there for laughter? The child said, the reliance of children is on their Mothers, and Fathers, they carry causes before the *Cauzy*, and *Justice* they ask of the KING. Now my Father and Mother on account of worldly wealth, have consigned me to destruction, and the *Cauzy*, has given his *Futwa* to execute me, and the Sultán has seen his own preservation in my destruction. I see no refuge, save only in God, High and Glorious.

بیت
 پیش که بر آورم زدست فریاد
 هم پیش تو از دست تو میخوام داد
 سلطانرا دل ازین سخن بهم برآمد و آب در دیده بگردانید
 و گفت هلاک من اولیتر است از خون چنین بیگناهی ریختن
 سر و چشمش ببوسید و در کنار گرفت و نعمت بیکران
 داد و آزاد کرد گویند همد ران هفته ملک شفایافت

Beyt.—To whom shall I carry a complaint from your hands; even of *yourself*, I require Justice from your hands. *

The King's heart was moved by this speech, and he wept and said: My death is better than shedding the blood of such an Innocent: He kissed his head and eyes, and embraced him, and gave him immense wealth and released him: they say, in that very week the King was cured.

قطعه
 همچنان در و کیر آن بیتیم که گفت پیلبانی بر لب دریایی نیل
 گریبدانی زیر پایت حال مور همچو حال تست زیر پای پیل

Kitteh.—Even now I am thinking of that *Beyt*, which the Elephant-keeper repeated upon the banks of the River Nile:

If you would know the state of an ant under your feet; It is like your own condition under the foot of an Elephant.

حکایت ۲۴

TALE XXIV.

یکی از بندگان عمرو لیث گریخته بود کان در عقبش رفته
 و باز آورده وزیر را با او غضبی بود اشارت بکشتن وی
 کرد تا دیگر بندگان چنین فعل نکنند بنده مسکین پیش
 خداوندگار سر بر زمین نهاد و گفت

One of the SLAVES of *Umroo* the son of *Leys* ran away: some persons went after him and brought him back: The Vizier was inveterate against him: He made signs to slay him, that other slaves might not do such an act. The poor Slave threw himself on the ground before his Lord and said;

* The diction of this *Beyt* in the Persian is extremely simple, and when we reflect that it is put into the mouth of a Village boy, it is quite in character; and thus upon Critical investigation, it will be found, that Sadi adapts his language to persons and circumstances.

بیت
هر چه رو دبر سرم چو ندوپسندی رواست
بنده چه دعوی کند حکیم خداوند راست

اما بموجب آنکه پرورده نعمت این خاندانم نخواهم که در
قیامت بخون من گره فتار آشی اگر بی گناه بنده را خواهی
کشتن باری بتاویل شرعی بکش تا در قیامت مأخوذ نباشی
گفت چه تاویل کنم گفت اجازت فرمای تا من وزیر را
بکشم آنکه مرا بقصاص بکش تا بحق کشته باشی ملک را خنده
گرفت با وزیر گفت چگونه مصلحت می بینی گفت ای
خداوند جهان از بهر خدای عزوجل این شوخ دیده را بصدقه
گور قدرت آزاد کن تا مرا نیز در بلا نیفتد گناه از من است
که قولی حکما را معتبر نداشتم که گفته اند

قطعه
چو کردی با کلوخ انداز پیکار سر خود را بنادانی شکستی
چو تیر انداختی بر روی دشمن حذر کن کاندرا آماجش نشستی

Beyt.—Whatever may happen to me, * since thou hast approved, it is lawful: what claim can a Slave make, the orders of the Master are just.

But, since I am one who is sustained by the wealth of the family, I do not wish that in the day of Judgment, you should be responsible for my blood; If you wish to kill your guiltless Slave, at least destroy him by the exposition of the Law, so that in the day of Judgment you may not be accused. He said, how shall I act legally? He said, give me permission that I may destroy the Vizier, then slay me in Retaliation: thus you will have destroyed me with Justice. Laughter seized the King; he said to the Vizier, what do you deem expedient? He replied, O Sovereign of the World, for the sake of God, High and Glorious, release this presumptuous man as an oblation to the Tomb of your father, that he may not involve me in trouble also, the fault is mine, because I have not honoured the sayings of the Wise, who have said:

Kitteh.—When you join battle with a Slinger, you insensately break your own head.†

When you shoot an arrow at the face of an Enemy, be guarded, for you become his mark.

حکایت ۲۵

گویند ملک زوزن را خواجه بود کریم النفس و نیک محضر
که همگان را بمواجهه حرمت داشتی و در غیبت زیاده گفتی
اتفاقاً از وی حرکتی در وجود آمد که در نظر سلطان ناپسندیده نمود

TALE XXV.

They say, the KING of ZOWZUN had a *Khawjah*‡ of liberal disposition, and courteous demeanor; who paid respect to every one when present, and when absent, spoke favorably. By chance, an act was done by him, which was not acceptable in the eyes of the Sultán:

* *L'.* whatever may pass on my head.

† In the Persian the Verbs throughout the *Kitteh*, are in the Preterit.

‡ An Officer.

خواجه

generally means a man of distinction.

مصادره فرمود و عقوبتش کرد و سرهنگان بسوابق
 نعمت او معترف بودند و بشکر آن سرتهن لاجرم در مدت
 توکیان باو می رفت و ملاطفت کردندی و زجر و عقوبت در
 حق او روا نداشتندی

he ordered a fine, and punished him. The Officers, were grateful for his former favors, and bound to acknowledge them; therefore at the time of his commitment, they behaved to him with gentleness and courtesy, and did not think roughness and rigour due to him.

قطعه صلح باد دشمن اگر خواهی هر گه که ترا

Kitleh.—If you wish peace with an Enemy, when he defames you in absence, in his presence praise him.

در قفا عیب کند در نظرش تحسین کن

سخن آخر بدمان میگذرد و مودبی را

Words at all events proceed from the mouth of a defamer: if you do not wish his words bitter, make his mouth sweet.

سخن تلخ نخواهی دمانش شیرین کن

انچه مضمون خطاب ملک بود از عهد بعضی بیرون آمد

He fulfilled part of the punishment contained in the decree of the King, and for the remainder, continued in prison. They say, one of the neighbouring Princes sent him a private message, saying, the Princes of those parts did not know his great worth, and have treated him with disrespect; if the estimable mind of such a one, (may God make good his friendship) was to be inclined towards us; in observance of respect to him, the utmost endeavours will be shewn: Also the Pillars of this Kingdom are anxious to see him, and in expectation for an answer to this writing. The *Khaueh* was acquainted with this writing, and dreaded its danger: He immediately wrote and dispatched a short answer, such as he deemed expedient, on the back of the leaf. One of the Kings dependants became acquainted with this circumstance; he gave information to the King, saying, such a one, to whom you have ordered imprisonment, has correspondence with the neighbouring Kings. The King became wroth, and ordered an investigation into the information. They seized the *Causid* * and read the correspondence. It was written,

و بجهت بقیتی در زندان بماند آورده اند یکی از ملوک نواحی

در خفیہ پیامش فرستاد که ملوک آن طرف قدر بزرگوار می

اوندانستند و بی عزتی کردند اگر خاطر عزیز فلان احسن است

اخلاص بجانب ما القماتی کند در رعایت خاطرش هر چه تمامتر

سعی کرده شود و اعیان این مملکت بدیدار او مفتقر اند و

بجواب این حروف منتظر خواص برین حروف وقوف یافت

و از خطر اندیشید در حال جوابی مختصر چنانکه مصلحت دید

بر قفای ورق نوشته روان کرد یکی از متعلقان ملک

برین واقعه مطلع شد ملک را اعلام کرد که فلان را که حبس

فرموده با ملوک نواحی مرا سله دارد ملک بهم برآمد و کشف

این خبر فرمود قاصد را بگرفتند و رساله بخواندند نبشته بود

که حسن ظن بزرگان در حق این بنده بیش از فضیلت است
و تشریف قبولی که فرموده بودند بنده را امکان اجابت
آن نعمت بحکم آنکه پرورده نعمت این خاندانم باندک
مایه تغییر خاطر باولی نعمت قدیم بیوفایی نتوان کرد چنانکه
گفته اند

that the good opinion of the great, in favor of this servant, is beyond desert; with regard to the dignified proposition which you had ordered, to your servant there is no possibility of accepting it: On this account; viz. I am sustained by the wealth of this family; through a trifling change of disposition, one cannot be untrue to the former bestower of favors. *As they have said;*

بیت
آنرا که بجای تست هر دم کرمی
عذرش بنه ار کند بعمری ستمی

Beyt.—He who in your behalf is always beneficent, excuse him, if in an age he does one injury.

ملک را سیرت حق شناسی او پس ندیده آمد خلعت و
نعمت بخشید و عذر خواست که خطا کردم که ترا بیگانه بیازردم
گفت ای سلطان بنده درین حالت مر خداوند را خطائی
نمی داند بلکه تقدیر خداوند تعالی و تقدس بود که مر
این بنده را مکر و هی برسد پس بدست تو او لیت که سوابق
حقوق نعمت بر این بنده داری و ایادی منت نکوکاری
و حکما گفته اند

The King approved his disposition to gratitude: he bestowed robes of honor and wealth, and apologized saying, I have erred, since I have injured you without fault. He replied O Sultán, your Servant in this instance does not apprehend any error in your Majesty; rather, it was destined by God, HIGH and HOLY, that disgrace should befall thy Servant; therefore it was best from your hands, because you hold on your servant the privilege of former favors, and the ties of obligation for good acts. *Also the wise have said;*

مشنوی
گر گزندت رسد ز خلق مرغ

Musnevec.—If any injury befalls you from Mankind, do not be sad; for neither tranquillity, nor tribulation comes from man.

که نه راحت رسد ز خلق نه رنج

از خدا و ان خلاف دشمن و دوست

Apprehend from God, contention from Enemy or Friend; for the heart of both is at his disposal.

که دل هر دو در تصرف اوست

گر چه تیر از کمان همی گذرد

Although an arrow flies from a bow, Men of sense look to the Archer.

از کماندار بیند اهل خرد

حکایت ۲۶

یکی از ملوک عرب را شنیدم که متعلقان دیوان را
همی گفت که مرسوم فلان را چند آنکه هست مضاعف کنید که
ما زیر درگاه است و مترصد فرمان و سایر خدمتکاران باهوش
و لعب مشغول اند و در ادای خدمت متهاون صاحب دلی
باشید فریاد و خروش از نهادش برآمد پیر بیدندش
که چه دیدی گفت مراتب بندگان درگاه حق جل و علا همین
مثال دارد

رباعی دو بامداد گریه آید کسی بخند مت شام

سیوم هر ایند در وی کند باطف نگاه

امید هست پرستندگان محاص را

که نا امید نگرند ز آستان آله

مثنوی

مهری در قبول فرمان است ترک فرمان دلیل حرام است

هر که سیاهی را آستان دارد سر خدمت بر آستان دارد

حکایت ۲۷

ظالمی را حکایت کنند که پیروز درویشان خریدی بحیف
و توانگر را دادی بطرح صاحب دلی برو بگذشت و گفت

بیت ماری تو که هر کس را ببینی بزنی یا بوم که هر کجا نشینی بکنی

قطعه

زورت از پیش میرود باما بخداوند غیب دان نرود

زور مندی کن بر اهل زمین تادعای بر آسمان نرود

TALE XXVI.

I have heard of one of the PRINCES of ARABIA, who said to the Officers of his Court, double the stipend of such a one, as much as it is, because he is an assiduous Servant of the state, and a constant attendant on orders, and the whole of the servants are intent on play and sports, and dilatory in accomplishing their duties. *A Saheb-Dil* * heard it; ejaculations and groans proceeded from him. They asked him, saying, what have you observed? He said, the dignities of the Servants of the Throne of the TRUE, HIGH, and GLORIOUS, resemble this.

Robâi.—If any one comes two mornings in attendance on the King, On the third, he would most certainly regard him with favor.

Sincere adorers have hope, that they shall not return from the threshold of GOD without their expectations.

Musnevee.—Dignity, is by conformity to the Law: Rejection of the Law, conductst to disgrace.

He, who resembles the upright, lays the head of obedience on the threshold.

TALE XXVII.

They tell a Tale of an OPPRESSOR, that he bought the fuel of the poor by compulsion, and gave it to the rich at the current rate. *A Saheb-Dil* approached him and said:

Beyt.—You are a *Serpent*, because whomsoever you see, you sting. Otherwise an *Owl*, for wheresoever you sit, you grope.

Kitteh.—Although your oppression does affect us, with the Omniscient God, it cannot pass.

Oppress not the people of the Earth, that one complaint may not go to Heaven.

* A term for a Fakeer.

† Lit. "is a guide."

ظالم ازین سخن برنجید و روی از نصیحت او در هم کشید

The Oppressor grew angry at these words, and frowned at his advice, and did not shew him respect.

و بدو التفاتی نکرد و قوله تعالی اخذته العیزة باللائم

THE WORD OF GOD. Power has involved him in SIN, therefore HELL is proper for him.

تاشبی که آتش مطبخ در انبار میزمش افتاد و سایر

Thus, one night the fire of the Kitchen fell upon his store of Fuel, and burnt the whole of his property, and reduced him from his soft Bed, to hot ashes; when perchance that man approached him, and beheld him saying to his friends; I do not know whence this fire has fallen on my house. He said, from the sighs of the poor *

املاکش بسوخت و از بستر نرمش بخاک تر گرمش

نشاند اتفاقاً همان شخص برو بگذشت و دیدش بایاران

می گفت ندانم از کجا این آتش در سرای من افتاد

گفت از دود دل درویشان

قطعه حذر کن زدود درویشی

قطعه

Kitteh.—Dread the sighs of the wounded spirit, for the wounded spirit at last raises its head.

که ریش درون عاقبت سر کند

Do not irritate a single heart, to the utmost of your power; for one sigh overthrows a World.

بهم بر مکن تا توانی دلی

که آهی جهانمی بهم بر کند

این لطیفه بر تاج کینخسرو نبشته بود

These beautiful words were inscribed on the Crown of Kai Khosroo.

قطعه چه سالهای فراوان و عمرهای دراز

Kitteh.—Either in length of years, or periods of ages; what numbers will not have passed over our heads in the grave.

که خلق بر سیر ما بر زمین نخواهد رفت

چنانکه دست بدست آمده است ملک بما

As from hand to hand, the Kingdom has devolved to us; In like manner will it not pass to other hands?

بدستهای دیگر همچنین نخواهد رفت

حکایت ۲۸

TALE XXVIII.

یکی در صنعت کشتی گری فتن برآمده بود و سیصد و شصت

ONE had perfected himself in the profession of WRESTLING. He knew three hundred and sixty excellent sleights in this art, and every day wrestled in a new way. It happened, he entertained some affection for one of his pupils on account of his beauty;

بند فاعره درین علم بدانستی و هر روز بنوعی دیگر کشتی گری

مگر گوشه خاطرش با جمال یکی از شاگردان میایی داشت

* Lit. "From the smoke of the heart of the poor."

سیصد و پنجاه و نه بندش بیاموخت مگر یک بند که در
تعلیم آن دفع انداختی و تاخیر کردی فی الجمله پسر
در قوت و صنعت کشتی بسر آمد و کسی را در آن زمان با وی
امکان مقاومت نبود تا بختی که روزی پیش ملک آن پسر
گفته بود استاد را فضیلتی که بر من است از روی بزرگیست
و حق تربیت و گرنه من بقوت از و کمتر نیستم و بصنعت
با او برابرم ملک را این سخن دشوار آمد فرمود تا مضارعت
کنند مقامی منیع ترتیب کردند و ارکان دولت و اعیان
مملکت و زور آوران روی زمین حاضر شدند جوان چون
پیل مست در میدان درآمد بصدمتی که اگر کوه روئین
بودی از جای بر کنیدی استاد دانست که جوان از من
بقوت برتر است و بصنعت برابر بدان بند غریب که از وی
پنهان داشته بود با او در آویخت جوان دفع آن ندانست
استاد او را بدو دست از زمین برداشت و بالا سر برد
و فرو کوفت غریب از خالق برآمد ملک فرمود تا استاد را
حاجت و نعمت بی قیاس دادند پسر را زجر و ملامت کردند
که با پرورنده خویش دعوی مقاومت کردی پسر پند
پسر گفت ای خداوند مرا در علم کشتی دقیقه مانده بود که
همه عمر از من دریغ نمیداشت امروز بدان دقیقه بر من غالب آمد
استاد گفت از بهر چنین روز نگاه میداشتم که حکما گفته اند
دوست را چند آن قوت مده که اگر دشمنی کند بدو اند
نشیند که چه گفت آنکه از پرورده خویش جدا دید

he taught him three hundred and fifty and nine sleights; save one sleight only, which he reserved and deferred teaching. In fine, the Lad was perfected in strength, and in the art of wrestling, and there was no possibility of any one encountering him in those days. At length one day the Lad said before the KING, the superiority which my master has over me, is from the consideration of respect, and the claims of instruction; otherwise I am not inferior to him in strength, and am equal to him in Skill. This assertion astonished the King: he ordered that they should wrestle. They prepared a proper place; and the Pillars of the State and the Supporters of the Kingdom, and the mighty men of the land, * assembled. The young man entered the list like an intoxicated Elephant, with such might, that if there had been a Brazen Mountain, he would have removed it from its place. The Master knew that the young man was his superior in strength, and equal in skill: He closed with him with that uncommon sleight which he had concealed from him. The young man did not know its parry. The master raised him with both hands from the ground, and lifted him to his head, and dashed him down. A Shout came from the people. The King ordered, and they gave the master a Robe and great wealth. They reproached and reprimanded the youth, saying, with your Teacher you have claimed contest, but have not succeeded. The youth said, O Sire, there remained to me one intricacy in the art of wrestling; which he all along concealed from me, to day with that intricacy he was victorious over me. The Master said, for the event of such a day I reserved it; for the wise have said, "Give not to a friend so much power, that if he holds enmity, he might succeed." Have you not heard what he said, who experienced injury from one he fostered?

* Lit. "Of the face of the Earth."

شعر
أَعْلَمُهُ الرَّمَايَةَ كُلَّ يَوْمٍ
فَلَمَّا انْتَدَتْ سَاعَةُ رَمَانِي

Sheyr.—“I daily taught him Archery ; behold, when his arms became strong, he shot an Arrow at me.”

قطعه
یا وفا خود نبود در عالم یا بگر کس درین زمانه نکرد
کس نیاموخت علم تیر از من که مرا عاقبت نشانه نکرد

Kitteh.—Sincerity itself either never existed in the world, or perhaps no one in this age ever observed it.

No one learnt Archery from me, who did not at length, make me a mark.

حکایت ۲۹

TALE XXIX.

در ویلشی مجرب دگوشه صحرایی نشسته بود باد شاهین
برو بگذشت درویش از آنجا که فراغت ملک و قناعت
است سر بر نیارود و التفاتی نکرد سلطان از آنجا که
شوکت سلطنت است بهم برآمد و گفت این طایفه
خرقه پوشان بر مثال حیوانند که اهلیت و آدمیت ندارند
وزیر نزدیکش آمد و گفت ای جوانمرد سلطان روی
زمین بر تو بگذشت چرا خدمت نکردی و شرط ادب بجا
نیارودی درویش گفت سلطان را بگو که طمع خدمت
از کسی دارد که توقع نعمت از او دارد دیگر بدانکه ملوک
از بهر پاس رعیت اند نه رعیت از بهر خدمت ملوک
چنانکه گفته اند

A MOOJURRUD DERVEISH * was sitting on the border of a plain. A KING came up to him. The Dervish, from possessing the ease of the Kingdom of contentment, did not raise his head, and did not shew any respect. The Sultán, through the pride of power, grew wroth and said ; this Tribe of *Khirkéh-posh* † are like beasts, for they have not civility and humanity. The Vizier came near him, and said ; O great one, the Sovereign of the World has approached you, why have you not done homage, and performed the duty of Respect ? The Dervish said, tell the Sultán, that he may entertain the expectation of homage from that person, who hopes for favors from him : Know also, that Kings are for the purpose of protecting Subjects, not subjects for the service of Kings ‡ as they have said.

* An order of Dervishes : those who do not Marry.

† A technical term for a Dervish.

‡ This may be thought a strange idea in an Asiatic : but we must remember that the sentiment is put into the mouth of a Dervish ; and it is well known, that Dervishes had as much respect paid to them in days of yore, as the Monks in the dark ages. Indeed Sadi wrote about that time, viz. A. D. 1158.

قطعه
بادشاه پاسبان درویشست کمرچه نعمت بفرمود دولت اوست

گو سپند از برای چوپان نیست بلکه چوپان برای خدمت اوست

قطعه
گر یکی را تو گمان بدیشی دیگر ایراد دل از مجاهد رهیش

روز کسی چند باش تا بخورد خاک مغز سیر خیال اندیش

فرق شاهي و بندگی برخاست چون قضای نوشته آمد پیش

بآید از خاک مرده باز کند نشناسی تو انگر از درویش

ملک را گفتار درویش است از آرد گفت از من چیز نمی

بخواه گفت بمن خواهم که دیگر بار مرا از حمت ندی ملک

گفت مرا پندی بده گفت

بیت در یاب کنون هر نعمت بدست

کین دولت و ملک میرود دست بدست

Kitteh.—The Sovereign is the protector of the poor, although prosperity proceeds from the greatness of his power. *

The Goat is not for the sake of the Goat-herd ; rather the Goat-herd is for his Service. †

Kitteh.—If you see any one successful, you see the heart of another wounded by distress.

Wait a few days, when the Earth will consume the brains of the vain-thinker.

The distinction of Kings and subjects is done away, when written destiny is fulfilled.

Fore God, if the Earth was to expose the dead, you could not distinguish the rich from the poor.

To the King, the observations of the Dervish appeared sound. He said, ask something of me. He said, I ask this, that you molest me not again. The King said, give me some advice. He said ;

Beyt.—Learn now, while you have wealth in your hands, that this wealth and Kingdom go from hand to hand. ‡

حکایت ۳۰

وقتی بادشاهی با وزیر در اثنای حکایت گفت اگر بادشاهی را

زوال نبودی چه خوش بودی و وزیر دانا بود زمین خدمت

ببوسید و گفت ای بادشاه روی زمین اگر زوال

نبودی بتو چون رسیدی

TALE XXX.

A PRINCE said once to a Vizier in the course of conversation, how happy it would be if there was no revolution in the Kingdom. The Vizier was a sensible man ; he kissed the Earth in prostration and said, O Sovereign of the World, if it had no revolution, how would it have come to you ?

* And his power proceeds from the people ; i. e. in his being the Servant of the people.

† Pope's 45th and 46th lines in the *Essay of Man* : is analogous to this sentiment.

“ While Man exclaims, ‘ see all thing's for my use,’

“ See Man for mine,” replied the pamper'd Goose.”

‡ Vide, last *Kitteh* of the 27th Tale for the same sentiment.

حکایت ۳۱

TALE XXXI.

یکی از وزر اپیش ذوالنون مصری رفت و بهمت خواست
که روز و شب بتجد مت سلطان مشغولم و بخیرش
امیدوار و از عقوبتش ترسان ذوالنون بگریست و گفت
اگر من از خدای عزوجل چنین ترسیدم که تو از سلطان
از جمله صدیقان بودم

A Vizier went before ZUNNOON the EGYPTIAN, and asked faith, saying, day and night I am employed in the service of the Sultán, and am hopeful of his favor, but fearful of his displeasure: Zunnoon shed tears and said, had I feared the GREAT and GLORIOUS GOD, as thou, the Sultán, I should have been of the number of the pure.

و طعمه

گر نبودم امید راحت و رنج پای درویشم بر فلک بودم
و وزیر از خدا ترسیدی همچنان کنز ملک ملک بودم

Kitteh.—If there was no expectation of pleasure and pain, the foot of the Derveish would have been in Heaven.

Also, if a Vizier feared God, in the degree he does a King, he would become an Angel.

حکایت ۳۲

TALE XXXII.

بادشاهی بکشتن بیگانه فرمان داد بیچاره در حالت ناامیدی
گفت ای ملک بموجب خشمی که ترا بر من است آزار
خود مجوی گفت چگونه گفت این عقوبت بر من بیکف
بر آید و بزه آن بر تو جاوید بماند

A KING gave orders for the execution of an innocent person. The helpless man in a state of despair, said, O King, through the indignation which you have against me, do not seek your own affliction. He asked, how? He replied; the punishment on me will have passed in an instant; but the Sin of it will continue on you for ever.

مثنوی دور ان بقا چو باد صحرای بگذشت
تلخی و خوشی زشت و زیبا بگذشت
پنداشت تگر که جفا بر ما کرد
بر گردن او بماند و بر ما بگذشت

Musnevee.—The revolution of time passes like the Wind of the plain: Anguish, and Pleasure, Deformity, and Beauty pass away.*

The Oppressor thought, that on us he exercised oppression; it remained on his own neck but it has passed away from us.

ملک را این نصیحت سودمند آمد و از سیر خون او در گذشت

This admonition became profitable to the King, and he revoked the order to destroy him.

* The verbs are in the Preterit.

حکایت ۳۳

وزرا نو شیروان در مهمی از مصالح مملکت اندیشه
همیکردند و هر یک بر وفق دانش خود رای همیزدند ملک هم چنان
تدبیر می اندیشه کرد و بزرگمهر را رای ملک اختیار آمد
وزیران در نهانش گفتند که رای ملک را چه مزیت دیدی
بر فکر چندین حکیم گفت بموجب آنکه انجام کار معلوم نیست
و رای همگنان در مشیت است که صواب آید یا خطا پس
موافق رای ملک اولیتر است تا اگر خلاف صواب آید
بعثت متابعت از معاصیت او ایمن باشیم

مثنوی

خلاف رای سلطان رای جستن
بخون خویش باشد دست شستن
اگر خود روز را گزید شب است این
بباید گفت اینک ماه و پروین

حکایت ۳۴

سیاحی گیسوان تاقه گفت که من علوی ام و با قافله حجاز
بشهر در آمد و گفت که از حج می آیم و قصیده پدیش ملک
برد که من گفته ام ملک نعمتش داد و اکرام کرد و نوازش
بیکران فرمود یکی از ندما ملک در آن سال از سفر
دریآمد و بود گفت من اورا می شناسم که برو زید الضحی

* A Vizier, or Minister of State.

† In Persian it is "to the opinion," and it may be noted, that if the Persian uses the *Dative*, the translation commonly requires the *Ablative*, for the sake of harmony and diction.

‡ This may be translated, "the Moon and Pleiades;" but this does not appear so general as the *Stars*; and therefore does not mark the Doctrine so strongly.

§ A descendant of *Ali*.

|| The *Ede* of Sacrifice. The very day on which Pilgrims are at Mecca.

TALE XXXIII.

THE VIZIERS OF NOWSHIRWAN were holding consultation in an affair relating to the good of the Kingdom; and every one was giving an opinion according to his Judgment. The King also suggested an expedient. The King's opinion was preferred by *Buzzoor Chemehr*.* The Viziers asked him in private, what superiority did you perceive in† the opinion of the King, above the counsel of so many wise men? He said, because the result of the affair is not known, and the opinion of every one is in contingency, either good or evil may befall, therefore a coincidence with the opinion of the King is preferable; for if mischance should happen, we would be secure from his displeasure, by the plea of submission.

Musnevez.—Seeking an opinion contrary to the opinion of the *Sultán*, would be washing the hands in ones own blood.

If he to the day was to say, this is night; you should say, behold the Moon and the Stars. ‡

TALE XXXIV.

A TRAVELLER having curled his locks, said, I am an *Aliwy*; § and came into the City with a caravan of Mecca, and said, I have come from the pilgrimage; and carried a poem before the King, saying, I have composed it. The King gave him presents, and honored him, and ordered the utmost attentions. One of the Kings attendants had that year returned from a Sea voyage; he said, I know him, for on the day of *Ede-uz-Zohá* ||

I saw him at Bosrah ; it became known that
 he was no Pilgrim : and another said, I know
 him, for his father was a *Nusranee* (Christian)
 in *Melita** and they found his verses in the
Dewan of Unwurry. The King said, beat him
 and drive him away, for why has he spoken so
 many untruths. He replied, O Sovereign
 of the World, I have a sentence ; I will re-
 peat it before you ; if it be not true, I will
 submit to whatever punishment you may
 order. The King asked, what is that ? He
 replied, I do not know whether this verse has
 reached your Majesty's hearing or not.

در بصره دیده بودم معلوم شد که حاجی نیست و دیگری
 گفت من او را می شناسم که پدرش نصرانی بود در مدینه
 و شعرش در دیوان انوری یافتند ملک گفت که بزنندش
 و نفی کنندش که چندین دروغ چرا گفت گفت ای
 خداوند روی زمین سخنی دارم بخدمت بگویم اگر راست نباشد
 بهر عقوبتی که فرمایی سزاوارم ملک گفت آن چیست
 گفت ندانم این بیت بسمع خداوند رسیده است یا نه

قطعه
 غریبی گرت ماست پیش آورد
 دو پیاله آبست و یک چمچه دوغ
 اگر از بنده لغوی شنیدی مرغ
 جهان دیده بسیار گوید دروغ
 ملک بخندید و گفت ازین راست تر سخن نگفتی بفرمود تا آنچه
 مامول اوست مهیا دارند

Kitteh.—If a Peasant brings butter-milk
 before you, there are two measures of water,
 and one spoonful of sour milk.

If you have heard a falsehood from your
 servant, be not angry ; a Traveller † tells
 many falsehoods.

The King laughed, and said, a greater
 truth than this, you have not spoken. He
 ordered that they should give him what he
 expected.

حکایت ۳۵

یکی از وزرا که بر زیردستان رحمت آوردی و صلاح
 ممکنان را بخیرتوسط کردی اتفاقاً خطاب ملک گرفتار آمد
 ممکنان در موجب استغلام او سعی کردند و موکلان
 در معاقبتش ملاطفت نمودند و بزرگان ذکر سیرت خویش
 و رافواه بگفتند تا ملک از سیر خطاب او در گذشت صاحب دلی
 برین حال اطلاع یافت و این نظم انشاء کرد و گفت

TALE XXXV. ‡

A VIZIER, who shewed compassion to
 the humble, and deemed the reconciliation
 of all, charitable, happened to be involved
 in the displeasure of the King. Every one
 made exertions to effect his release, and his
 keepers shewed lenity in his confinement, §
 and the Nobles verbally related his good qua-
 lities, so the King receded from his scrutiny.
 A *Saheb-Dil* || acquired knowledge of this
 circumstance, and composed these verses, and
 said ;

* This may be the Persian way of pronouncing *Miletus*, a Town of *Caria* in *Asia Minor*.
 ‡ This has some similarity to the 25th Tale.

§ *Lit.* troubles.

|| This is a technical term for a Dervish, signifying a righteous man.

† *Lit.* He who has seen the world.

تادل دوستان بدست آری ^{قطعه} بوسنان پدر فروخته به
 پختن دیک نیکخواهان را هر چه رخت سراسر است سوخته به
 باده اندیش هم نکوئی کن دهن سگ بلغمه دوخته به

*Kitteh.**—That you may gain the heart of friends, it is good to sell your patrimonial garden.

To boil the pot of well wishers, it is good to burn the furniture of the house.

Even do good to an evil thinker; it is well to close the mouth of a dog by a morsel.†

حکایت ۳۶

یکی از پسران هارون رشید پیش پدر آمد خشمناک
 و گفت فلان سرهنگ زاده مرا دشنام مادر داده هارون
 ارکان دولت را بر سید آنکه چنین بی رسمی کند سزای
 او چیست یکی اشارت بکشتن کرد و دیگری بزبان
 بریدن و دیگری بمصادره و نشی کردن هارون گفت ای
 پسر کرم آنست که بگذری و عفو کنی و اگر نتوانی تو نیز
 دشنام مادرش ده نه چندانکه انتقام از حد در گذرد
 پس انگاه ظلم از طرف تو باشد و دعوی از قبل خصم

^{قطعه} نه مرد است آن بنزد یک خردمند

که با پیل دمان پیکار جوید

بلی مرد آنکس است از روی تحقیق

که گر خشم آید شش باطل نکوید

مدرین معنی گوید

مثنوی یکی رازش خوی داد دشنام

تحمّل کرد و گفت ای خوب فرجام

TALE XXXVI.

One of the SONS of HAROON RUSHEED came before his father enraged; and said, the son of a certain officer gave me abuse of my mother. Haroon asked the Ministers‡ of State, he who does such improper actions, what is his punishment? One suggested death; and another, cutting out his tongue; and another, a fine and banishment. Haroon said, my Son, liberality dictates, that you should pass it over and forgive; but if you cannot, do you also retort abuse about his mother; not so much that revenge exceed bounds, then, the injury would be from you, and the accusation from the opponent.

Kitteh.—He is not a man in the sight of the sensible, who seeks conflict with a furious Elephant.

Yes, that person is a man by the rules of certainty, who, when enraged, does not talk vainly.

Even in this instance it is said.

Musnevee.—To one, an ill disposed person gave abuse; he bore it, and said, O thou of happy expectations;

* This whole *Kitteh* is the most contrary to the English Idiom that can be imagined; therefore its sense cannot be conveyed, but by the equivalent in the English.

† This may be a maxim for a Rogue, as well as for a good man, and therefore not deserving much attention. ‡ *Lit. Pillars.*

بتر زانم که خواهی گفت آنی
که دانم عیب من چون من ندانی

I am worse than what you can say of me ; * For I know my own defects, you do not know them like me.

حکایت ۳۷

با طایفه بزرگان در کشتی نشسته بودم ذوقی در پی
ما غرق شد دو برادر بگردابی در افتادند یکی از بزرگان
ملاح را گفت بگیر این هر دو را که بهر یکی پنجاه دینار بدهم
ملاح در آب رفت یکی را خلاص داد دیگری هلاک شد گفتم
بقیه عمرش نمانده بود ازین سبب در گم فتن او تا حیر کردی
و در آن دیگر تعجیل ملاح تبسم کرد و گفت آنچه تو گفتی
یقین است ولیکن میل خاطر من در رسانیدن این بیشتر بود
بسیب آنکه وقتی در راهی مانده بودم این مرا بر شتر نشاند
و از دست دیگر تازیانه خورده بودم در ایام طفلی گفتم
صَدَقَ اللَّهُ تَعَالَى مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ
إِسَاءَ فَعَلِيَهَا

TALE XXXVII.

I was sitting in a VESSEL with a company of great men; a Skiff sunk behind us: two brothers fell into a whirlpool. One of the great men said, to a waterman, save both these; for each I will give you fifty Dinars. The waterman, went into the water, and saved one; the other perished. I said, there was no remainder of his days, therefore he delayed in taking hold of him, and with the other he was quick. The Waterman smiled and said, what you have said is just; but the desire of my heart was greatest in saving this person on this account; Viz. Once I was fatigued on the road, this person seated me on a Camel; but from the hand of the other I had experienced a whipping in my infancy. I said, The word of the GREAT GOD is true. He who has done good actions, they are TRULY for himself, and he who has done ill, it is VERILY upon him.

تا توانی درون گس خجراش سکان رین راه خار باشد
کار درویشی تمسخر آرد که ترانیز کار باشد

Kitteh.—To the utmost of your power, distress not the Spirit of any; because in this road, there are various thorns.

Accomplish the wishes of the expecting poor; for you also have expectations.

حکایت ۳۸

دو برادر بودند یکی خدمت سلطان کردی و دیگری بسی
بازو نان خوردی تا روزی برادر تو انگر مر فقیه را گفت
که چرا خدمت بادشاه کنی تا از مشقت کار کردن برهی

TALE XXXVIII.

There were two BROTHERS; one served the King, and the other subsisted† by the labor of his hands. One day the rich brother said to the poor; why do not you serve the King, that you may be relieved from the trouble of labour?

* Lit. "than you can say, thou art so." This is one of the Singularities of the Persian style.

† Lit. Eat bread.

در ویش گفت ای برادر تو چرا کار نمیکنی که از مذلت
خدمت رهایی یابی که حکما گفته اند نان جوین خوردن و بر زمین
نشستن بهتر است که کمر زرین در میان بستن و بخند میت مخلوق
ایستادن

The poor one said, O brother why do not you follow some occupation, that you may be relieved from the meanness of servitude; for the wise have said; "To eat a barley loaf, and to sit on the ground, is better than to wind your waist with a golden Sash, and to stand in the service of any created Being."

بیت
بدست آهک تفته کردن خمیر به از دست بر سینه پیش امیر

Beyt.—It is better to temper hot Lime with the hands, than with the hands on the breast before a Nobleman. *

قطعه
هرگز انمایه درین صرف شد تا چه خورم صیف چه پوشم قتا

Kittch.—My precious life has passed in this; viz. what shall I eat in Summer, what shall I wear in Winter.

ای شکم خیره بنانی باز تا کنی پشت بخد مت دوتا

O craving belly, accommodate yourself to one loaf, that you may not have your back doubled in service.

حکایت ۳۹

یکی مرده پیش نو شیر و ان عادل آورد که فلان دشمن
ترا شنیدم خداي تعالی و تقدس برداشت گفت
پیش شیدی که مرا فروخواهد گذاشت

TALE XXXIX.

One brought joyful news to NOWSHIRWAN the Just, saying, I have heard that the HIGH and HOLY GOD, has taken away a certain Enemy of yours. He said, have you ever heard that he will leave me behind?

بیت
اگر بمر و درو جای شادمانی نیست
که زندگانی مانیز جاودانی نیست

Beyt.—If the enemy dies, † it is not an occasion of joy; since likewise this life of ours, possesses not perpetuity.

حکایت ۴۰

گروهی از حکما بحضرت کسری برای مصالحت سخن می گفتند
بزرگمهر خاموش بود و گفتند چرا درین بحث با ما سخنی
نمیگویی گفت وزیر را مثال آطباند و طبیب دارو ندهد جز
سقیم را پس چون بینم که رای شما بر صواب است مرا بر سیر
آین سخن گفتن حکمت نباشد

TALE XL.

A company of WISE MEN were debating on an affair in the Court of KESRA. Buzzoor-Chemehr was silent. They asked, why do not you say a syllable with us in this debate? He said, Viziers are like Physicians; and a Physician gives not Medicine, but to the sick; therefore since I see that your opinions tend to good, my speaking upon it, would not be wise.

* Alluding to the servile attitude in standing before the great in the East.

† The Verb is in the Preterite.

مثنوی

چو گاری بی فضول من بر آید مرا در وی سخن گفتن نشاید

اگر بینم که نابینا و چاه است و گر خاموش بنشینم گناه است

Musnevee.—When an affair can be effected without my obtrusion; for me to speak on it, is not mete.

If I see the sightless, and there is a Well, and I sit down silent, it is a Crime.

حکایت ۴۱

هارون رشید را چون ملک مصر مستم شد گفتا بخلاف
آن طاغی که بغرور مصر دعوتی خدائی کرده نه بخشم این مملکت
را مگر نحس ترین بندگان خود سیاهی داشت نام او خضیب
ملک مصر بوی ارزانی داشت و گویند عقل و کفایت و
فهم و فراست او بحدی بود که طایفه حراثت مصر شکایت
آوردند که پنبه کاشته بودیم بر کناره رود نیل باران بدوقت
آمد جماع تلف شد گفت پشم بایستی کاشتن تا تلف نشدی
درویشی این سخن بشنید بخندید و گفت

TALE XLI.

When HAROON RUSHEED acquired the Kingdom of Egypt, in contempt * of that Rebel, who through the vanity of Egypt, made a claim to God-head, he said; I will not bestow this Kingdom, but on the meanest of my slaves. He had a black, his name, Khozaib; on him he bestowed the Kingdom of Egypt: and they say, that his reason, and discretion, and understanding and sagacity was such, that when a body of the peasants of Egypt brought a complaint, saying we had sown Cotton on the banks of the river Nile; untimely rain came, and the whole has been destroyed: He said, you should have sown wool, then it would not have been destroyed. A Derviesh heard this remark; he laughed and said:

مثنوی اگر روزی بدانش بر فزودی

زنadan تنگ روزی ترنبودی

بنادان آنچنان روزی رساند

که دانان دران حیران بماند

Musnevee.—If he bestowed wealth on understanding; no one would be more needy than a fool.

He causes such abundance to be sent to a fool, that the wise are astonished at it.

مثنوی

نخت دولت بکار دانی نیست جز بتائید آسمانی نیست

او قدار است در جهان بسیار بی تمیز از جند و عاقل خوار

کیمیاگر بنص مرد و رنج ابله اندر خرابه یافته گنج

Musnevee.—The prosperity of wealth is not through knowledge; it is not, but by heavenly support.

In the world there are many indiscreet, prosperous; and sensible, wretched.

The Alchymist is dead of grief and distress; The fool has found a treasure in a ruin.

* Lit. "in opposition"

حکایت ۴۲

یکی از ملوک عرب را کنیزکی ختنی آورده بود و در غایت
حسن و جمال خواست تا در حالت مستی باو جمع شود کنیزک
ممانعت کرد و ملک در خشم شد او را بزنی فراسی
بخشید که لب زیرینش از پره بینی در گذشته بود و لب
زیرینش بگرمی بان فرو رفته و بیگلی که صخره چینی از طاعتش
بر میدی و عین القطر از بغاش بگندیدی

قطعه

شخصی نه چنان کریه پیکر کنز ز ششی او خبر توان داد
و آنکه بغاش نعوذ باشد مردار بافتاب مر داد

بیت تو گوئی تا قیامت زشت رویی

بر و ختم است و بریوسف نکویی

آورده اند سیاه را در آن حالت نفس طالب بود و شهوت
عالم مهرش بجنبید و مهرش برداشت چون بامداد آن
ملک کنیزک را جست نیافت ماجر ابگفتند ملک خشم گرفت
بفرمود تا سیاه را با کنیزک دست و پا استوار بر بندند
و از بام جوسق بقعر خندق اندازند یکی از وزیران نیک محضر
روی شفاعت بر زمین نهاد و گفت سیاه بیچاره را درین
باب خطائی نیست بلکه سایر خدمتگاران و بندگان ببخشش
و انعام خداوندی متعوضند ملک گفت اگر در مفلوخت
او شبی تاخیر کردی چه شدی من او را بدیش از قیمت
کنیزک دلداری کردمی گفت ای خداوند روی زمین

TALE XLII.

They brought for one of the *KINGS* of *ARABIA*, a Slave of *Khoten*, in the height of beauty and elegance: Through intoxication he wished to possess her. The slave resisted. The King became angry and gave her to an *Ethiopean Furraush*, * whose upper lip rose up above the bridge of his nose, and his under lip hung down to his chest: a *Form*, from whose aspect, the *Sukhreh* of China † would fly: and a fount of pitch exhaled from his armpits.

Kitteh.—A person of so disgusting an appearance, that a description of his deformity cannot be given. ‡

As to his armpits, God defend us; a Carcase in the Sun of July.

Beyt.—You would say, that to the day of Judgment, deformity was stamped on him; and beauty, on Joseph. §

They say that the Black, from the force of desire, violated her. When the King next morning sought for the slave, he did not find her. They related what had passed: the King was enraged. He ordered that they should closely bind the Black and the Slave hand and foot, and cast them from the top of the Fort to the bottom of the trench. A well disposed Vizier bowed the face of intercession to the ground and said; to the helpless Black in this instance there is no blame; rather, all servants and slaves are greedy of the favors and presents of Majesty. The King said, if he had deferred gratifying himself one night, what would it have been; I would have satisfied him with more than the value of the Slave. He said, O Sovereign of the world,

* A Servant whose duty is to spread Carpets, and to lay out apartments.

† Alluding perhaps to one of the hideous Idols.

‡ The Reader should refer to the Persian; the construction of which is singular; the negative "not" being strangely placed.

§ Even Persian Writers expatiate on the beauty of Joseph the son of Jacob, and allude to it, as the Greeks and Europeans do to that of Adonis.

آنچه فرمودی معلوم ولیکن نشنیده که گفته اند

what you have pronounced is known; but have you not heard that they have said;

تشنه سوخته بر چشمه حیوان چورسد

قطعه

Kitteh.—When the parched with thirst comes to a reviving spring, do not imagine that he would fear a wild Elephant.

تو مپندار که از پیل دمان اندیشد

ملحد گرسنه در خانه خالی پر خوان

Reason will not suppose that an hungry Infidel, in an empty house, with a full trencher, would observe the *Ramzaun*.*

عقل باور نکند کز رمضان اندیشد

ملک را این لطیفه او پسند آمد و گفت سیاه را بدو بخشیدم

This admirable remark was approved by the King, who said, I have given the Black to you; what shall I do with the Slave? The Vizier said, give the Slave to the Black; for his leavings are proper for himself.

کنیزک را چکنم وزیر گفت کنیزک را هم بپناه بخش

که نیم خورده او هم او را شاید

قطعه

Kitteh.—How will the orange see again the hand of the *Sultán*, when it has fallen into the mire.

دست سلاطین دگر کجا بیند چون بسرگین در او فدا ترنج

The heart of the thirsty wishes not pure water; the pot having touched the ulcerated mouth. †

تشنه را دل نخواهد آب زلال کوزه بگذشت بر دمان مکنج

حکایت ۴۳

TALE XLIII.

اسکندر رومی را پرسیدند که دیار مشرق و مغرب

They asked ALEXANDER of *Roum*, saying, how did you seize the countries of the east and west; for the former Kings possessed more revenues and troops than you; by those, such conquests were not gained. He said, by the help of the High God, every Kingdom which I conquered, I did not oppress its Subjects; and I did not mention the names of the Kings, but with respect.

بچه گرفتاری که مایه پیشین را خزان و اشک بپیش ازین بود

ایشان را چنین فتح میسر نشد گفت بعون الله تعالی

هر مملکت را که گرفتم رحمتش را نیاز مردم و نام پادشاهان

جز بنیکوئی نبردم

Beyt.—Men of sense do not call him great, who uses the names of the great with scorn.

بزرگش نخواهند اهل خرد که نام بزرگان بزرگش تی ببرد

این همه ایچیت چون می بگذرد

قطعه

Kitteh.—Empire, and fortune, and commands, and restrictions, and seizing, and retaining; all these are trifles, since they pass away.

تخت و تخت و امر و نهی و گیر و دار

نام نیک و فغان ضایع مکن

تا بماند نام نیکت یادگار

Disparage not the good name of those that are gone; that your good name may remain in memory.

* A month of fasting.

† This Tale is not worthy of *Sadi*.

باب دوم
در اخلاق درویشان

حکایت ۱

یکی از باده‌شاهان بزرگی را گفت که چکوهی در حق فلان
عابد که دیگران در حق او بطعنه سخن‌ها گفته اند گفت بنظر من
عیب نمی‌بینم و در باطنش غیب نمی‌دانم
قطعه

هر که را جامه پار سادینی پار سادان و نیک مردانکار
ورندانی که در نهانش چیست محتسب را درون خانه چکار

حکایت ۲

درویشی را دیدم سر بر آستانه کعبه می‌فالید و میگفت
یا غفور یا رحیم تو دانی که از ظاوم و جهول چه آید
قطعه

عذر تقصیر خدمت آوردم که ندارم بطاعت استظهار
عاصیان از گناه توبه کنند عارفان از عبادت استغفار

PART II.

OF THE PRINCIPLES OF DERVEISHES.

TALE I.

ONE of the Kings said to a HOLY MAN, what say you respecting such an *Aubid* * concerning whom others have spoken reproachfully. He said, in his external conduct † I see no defect; and regarding his internal thoughts, I know not what is invisible.

Kitteh.—Whomsoever you see with the Robe of a *Parsa* ‡ esteem a *Parsa*, and suppose him a good man; although you know not that which is within him: What business has the *Mohtesib* § within the house.

TALE II.

I saw a DERVEISH rubbing his head on the threshold of *Caubeh* || and was saying, O Gracious and Merciful God, thou knowest that which comes from the wicked and the Ignorant.

Kitteh.—I beg forgiveness for omissions of duty, because I rely not on worship.

Sinners repent of their sins; the Holy, ask forgiveness of their worship.

* A Worshipper in prayer.

† The Persian words *ظاهر* and *باطن* are translated "external conduct and internal thoughts."

‡ A Religious Man

§ A *Bailiff*; or an Officer whose business is to controul the conduct of the people.

|| A square Temple in Mecca.

عابدان جزای طاعت خواهند و باز رگنان بهای بضاعت
من بنده امیدوارم نه بطاعت بدر ویزه آمده ام نه بتجارت

شعر
اصْنَعْ بِنَا مَا أَنْتَ لَهُ أَهْلُهُ
وَلَا تَفْعَلْ بِنَا مَا لَحْنٌ لَهُ أَهْلُهُ

بیت

گر گشتی و رجم بخشی روی و سر بر آستانم
بنده را فرمان نباشد هر چه فرمائی بر آتم

قطعه

بر در کعبه سایلی دیدم که همیگفت و میگریستی خوش
من نگویم که طاعتیم بپذیر قلم عفو بر گناهم کش

حکایت ۳

شیخ عبد القادر گیلانی رحمة الله علیه را دیدم در حرم کعبه
که روی بر حصانها ده همیگفت ای خداوند ببخشای
و اگر هر اینه مستوجب عقوبتیم در قیامت نابینا بر انگیز
تا در روی نیکان شرمسار ندوم

قطعه

روی بر خاک عجز میگویم هر سحر که یاد می آید
ای که هرگز فراموش نکند ایست از بنده یاد می آید

Aubids ask rewards for worship, and Merchants, the value of goods; I am a hopeful servant; not through obedience: I am come to beg, not to traffic.*

Sheyr.—Do with us what is worthy of thee; but do not with us, what we are worthy of.

Beyt.—If thou cuttest off, or if thou forgivest sins, I am with my face and head on the threshold.

A Servant has no commands; that which thou commandest, I will obey.

Kitteh.—At the door of *Caubeh*, I saw a Mendicant, who was saying this, and was weeping greatly. †

I do not say, accept my worship; draw the pen of forgiveness, over my Sins.

TALE III.

I saw SHEIKH ABD-ul-KAUDER i GILAUUNI ‡ (the Mercy of God rest on him) who in the *Hurm* ¶ of *Caubeh*, rested his face on the pebbles, and was saying this: O GOD forgive; but if I am certainly deserving of punishment, raise me blind at the day of resurrection, that I might not be ashamed, in the presence of the good.

Kitteh.—With my face on the dust of humility, I exclaim, every morning when reflection awakens. ||

O thou whom I never forget; dost thou remember any thing of thy Servant?

* This is the *Platonic Doctrine* of the true Spirit of worship, which is not like Traffic and Merchandize, viz. that God is benefitted by our praises. Our praises benefit ourselves, and worship was ordered of God, as the means by which men are to approach him, for their own benefit. See Plato's *Phaedo* or *Dialogue on the immortality of the Soul*.

† Per. "heartily."

‡ *Gilaun*; the *Fubjub*, a Country towards the Southwest of the Caspian Sea.

¶ *Hurm*, is any thing prohibited. It here implies the enclosure of the square temple of Mecca.

|| If the Persian was read باد instead of یاد the translation would be, "Every morning, when the breeze comes."

حکایت ۴

وزدی در خانه پارسائی در آمد چند آنکه گشت چیزی نیافت
دل تنگ گشت پارسا را خبر شد گلیسی که بر آن خفته بود
برداشت و در راه گذر دزدانداخت تا محروم نرود

شندیم که مردان را خدا دل دشمنان هم نکر دند تنگ
تراکی میسر شود این مقام که بادوستانت خلاف است و جنگ
نکته

مودت اهل صفا چه در روی چه در قلمانه چنانکه از پست
عیب گیرند و در پیشش بدیش میرند

در برابر چو گو سپند سلیم فرد
در قلمانه چو گو گرک مردم خوار

بیت هر که عیب دیگران پیش تو آورد و شمرد
بیگان عیب تو پیش دیگران خواهد برد

حکایت ۵

تنبی چند از روزندگان متفق سیاحت بودند و شریک
رج و راحت خواستیم که موافقت کنیم مرا فقت نکردند
گفتم این از کرم و اخلاق بزرگان بدیع است و غریب
که روی از مصاحبت مسکینان تافتن و فایده دریغ
داشتن که من در نفس خویش اینقدر قوت
و قدرت شناسم که در خدمت ایشان یار صلاح طرباشم
نه بار خاطر

TALE IV.

A THIEF entered the House of a *Parsá*: with all his searchings, he found not a single thing: he was dejected. The *Parsá* perceived this: he took up the blanket on which he had been sleeping, and threw it in the way of the Thief, that he might not go disappointed.

Kittch.—I have heard that men following † the ways of God, grieve not even the heart of enemies. ‡

How canst thou obtain this grace; who art at variance and quarrel with friends.

Nookteh.—The friendship of the sincere; what in presence? what in absence? § Not so as to detract in your absence, and in your presence profess dying.

Furd.—In presence, like the meek lamb; in absence, like the man-devouring wolf.

Beyt.—He who has brought and enumerated the defects of others before you; will doubtless carry your defects to others.

TALE V.

SOME TRAVELLERS agreed upon journeying together, as partakers of trouble and pleasure. I wished to join; they were not agreeable. I said, this is uncommon with the courtesy and manners of great men, also unusual; to turn the face from the company of the poor, and to deny benefit; for I am conscious of such strength and power in my person, that I should be in your service an *aiding* || friend: not a weight of mind.

* A Religious Man.

† This passage is literally translated. We are of opinion that neither the *Nookteh*, *Furd* or *Beyt*, belongs to this Tale.

‡ Lit "of"

§ The Persian verb, is in the preterit.

|| Lit, Nimble.

شعر
ان لَمْ اَكُنْ رَاكِبًا لِمَا اَشِي

اَسْعَى الْكَمَّ حَامِلًا لِمَا اَشِي

یکی از ایشان گفت ازین سخن که شنیدی دل تنگ مدار
که درین روزها زدی بصورت صالحان برآمد و خود را در
سملک صحبت مامون نظم کرد

بیت
چمدانند مردم که در جامه کیست نویسنده و اندک در نامه چیست

از آنجا که سادامت حال درویشان است گمان فضاولش
نبردند و بیای قیولش کردند

مشنوی صورت حال خارغان دلگشت

اینقدر ریس که روی در خلقت

در عمل کوش هر چه خواهی پوش

تاج بر سر نه و علم بر دوش

ترک دنیا و شهوت است و هووسن

پیار سائنی نه ترک جامه و بن

در قنار اگند سر د باید بود

بر محنت سلاح جنگ چه سود

روزی تاشب رفته بودیم و شبانگاه بیای مصاری خفته تاگاه

دزدی توفیق ابرینق رفیق برداشت که اطهارت میروم و

بغارت میروم

Sheyr.—Although I am not mounted on Camels, I will exert myself in bearing your Saddle cloths.

One of these said, do not be distressed at the words you have heard; for a few days since, a thief, in the appearance of honest men, came and joined himself to our company.

Beyt.—What do men know, who is within a garment. The writer knows what is in the book.

Because integrity is the habit of Dervishes, they did not suspect him of falsehood, * and received him into their society.

Musnevee.—The external appearance of *Aurifs*, † is the *Dulk* ‡ So far is sufficient, that he has the semblance of Religion.

Attend § to actions; wear what you please. Set a Crown upon your head, or an Ensign on your shoulder.

The renunciation of the world, lasciviousness and desire, is Piety; not merely throwing off the apparel.

A Man should be within a coat of Mail: of what use is the apparatus of War, with the effeminate?

One day we had travelled till night, and at night we slept at the foot of a Castle. Suddenly the graceless thief, took up the water pot of an associate, saying, I am going to perform ablution; but he was going to plunder.

* The Persian word *فرض* is translated *falshood*.

† Pious man.

‡ A Garment peculiar to the religious Order.

§ Lit "Exert yourself"

بیت
 ناسزا نسی که خرقه در هر کرد جامه کعبه را اجل خمر کرد
 چند آنکه از نظر و رویشان غایب شد بیبر جی برفت
 و در جی بدزدید تار و زروشن شد آن دزد تار یک رای
 مباحی راه رفته بود و یار این بی گناه خفته بامداد آن همه را
 بقلمه در آورند و بزنند آن کردند از آن تاریخ ترک صحبت
 گرفتیم و طریق عزلت گزیدیم و *السَّلامَةُ فِي الْوَحْدَةِ*
 وَالْأَفَاتُ بَيْنَ الْأَثْنَيْنِ بِرِخْوَانِهِمْ

قطعه
 چو از قومی یکی بیدانشی کرد نه که را منزلت مانند ده را
 نمی بینی که گاوی در عاف خوار بیالاید همه گاوان ده را
 گفتم سپاس و منت خدا ایراعزوجل که از برکت
 درویشان محروم نماندم اگر چه به صورت از صحبت دور
 افتادم اما بدین حکایت مستفید گشتم و مرا امثال این
 نصیحت همه عمر بکار آید

مثنوی
 بیک نا تراشیده در مجاسی بر خجد دل هو شمشندان بسی
 اگر بر که پر کنند از گلاب سگی درو می افتد کند منجالب

Beyt.—The Reprobate, who throws a *Khirkeh* * over his shoulder; renders the vestment † of *Caubeh*, the covering of an Ass. ‡

Even as he disappeared from the sight of the Derveishes, he went into a tower, and stole a casket. By dawn of day, the dark minded thief had proceeded some distance; but his innocent friends were asleep. In the morning, they brought them all into the Fortress, and put them into confinement. From that date, we have resolved to relinquish society, and have chosen the order of seclusion; and have called to mind, "*Safety is in solitude; and calamities are from two.*"

Kitteh.—When one, of a tribe has acted unwisely; Honor remains, neither with the young, nor with the old.

Do not you see that one Ox in a pasturage; involves all the Oxen of the Village.

I said, praise and thanks be to the most high and Glorious God, because I am not excluded from the blessings of Dervieshes. Although apparently I am secluded from their company, yet I have benefited by this Story; and may such an advice as this, be of service to me all my days.

Musnevee.—With one unpolished person in a company; the hearts of the intelligent are greatly vexed.

If they fill a bason with Rose-water, a Dog falling therein, would pollute it.

* A Religious Dress.

† Pilgrims obtain religious vestments at Mecca, made from Palls that cover the Coffin of Mahomed.

‡ The verbs are in the Preterit.

حکایت ۶

TALE VI.

زاهدی مهمان بادشاهی بود چون بطعام خود بنشستند
کمتر از آن خورد که اوست او بود چون بنماز برخاستند
بیشتر از آن کرد که عادت او بود تاظن صلاحت در حق
او زیادت شود

A ZAHID* was the guest of a Monarch.
When they sat down to meat, he eat less than
he desired. When they rose up for prayer, he
prayed more † than was his custom, that the
opinion of his devotion might be increased.

فرد ترسم نرسی بکعبه ای اعرابی
کین ره که تو میروی بترکستان است

Furd.—I fear thou wilt not arrive at
Caubeh. O wanderer; for this road which
thou followest, is to Turkistaun.

چون بمقام خویش باز آمد سفره خواست تا تناول
کند پسری داشت صاحب فراست گفت ای پدر بدعوت
سلطان بودی چیزی نخوردی گفت در نظیر ایشان چیزی
نخوردم که بکار آید گفت نماز را هم باز گردان که چیزی نگرد
که بکار آید

When he returned to his residence, he
ordered the table that he might eat. He had
a son of much penetration, who said, O father,
you were at the entertainment of the Sultán;
did you not eat any thing? He said, before
him, I did not eat any thing that might
signify. He observed, repeat your prayers
also, because you have done nothing that
would signify.

قطعه
ای هنرمندان ده بر کف دست عیبهار اگر فته زیر بغل

Kitteh.—O thou, who hast placed virtue
on the palm of the hand; having vices se-
creted under the armpits;

تپاچه خواهی خریدن ای مغرور روزی در ماندگی بسیم دغل

Thus, on thy expiring day, what dost
thou hope to purchase, with adulterated silver.
O most presumptuous.

حکایت ۷

TALE VII.

یاد دارم که در عهد طفولیت متعبد بودم و شب خیز و مولع
زهد و پرهیز تماشایی در خدمت پدر نشسته بودم و همه شب
وید برهم نزوده و مصحف عزیز در کنار گرفته و طایفه گریه و
خفته پدر را گفتم از اینان یکی سمر بر نهیدارد که دو گانه نماز بگذارد

I RECOLLECT that in the days of youth,
I used to be devout, and a Night-riser;
and was dedicated to prayer and absti-
nence. Thus, one night I was sitting in the
presence of my father, and had not closed
my eyes all night, and had taken the HOLY
KORAN in my embraces; while a number
were asleep around us. I said to my father,
of these, not one raises his head, that he
might perform the Doogáneh-Nemauz; ‡

* A term for a Fakeer

† Lit "he did more: the word Nemauz" translated prayer, signifies prayer with prostrations: he performed more of these than usual.

‡ A particular prayer. The Mehomedan ceremonies of worship are peculiar; and therefore their definitions are Technical.

چنان خود را بخواب عفلت برده اند که گوئی مرده اند
 گفت ای جان پدر اگر تو نیز بخفتی به از آنکه در پوستان
 مردم افش

they have absorbed themselves in the sleep of neglect to that degree, as if they were dead. He replied, O life of thy father, if you had also slept, it were better than to notice the wickedness of mankind.

قطعه

نه بیند مدعی جز خویش را که دارد پرده پندار در پیش
 Kitteh.—The pretender sees no one but himself, because he holds the veil of knowledge before him.

گرت چشم خدا بینی ببخشند نه بینی هیچکس عاجز تر از خویش
 If they gave thee eyes to behold God, thou wouldest not see any one more defective than thyself.

حکایت ۸

بزرگی را در محفل می نمودند و در اوصاف جمیاش
 مبالغه می نمودند و رویش سر بر آور دو گفت من آم که
 من دانم

They were praising a GREAT MAN, in an assembly, and were exaggerating in the relation of his virtues. The Derveish raised his head, and said, I am that which I know.

TALE VIII.

شعر
 لَقَيْتَ إِدَّ يَا مَنْ تَعَدَّ مَكَائِي سِنِي
 عَلَانِيَتِي هَذَا أَوْلَم تَدْرِمَا فِي بَاطِنِي

Sheyr.—Thou hast just seen me, O thou who numberest my good qualities; my appearance is this; but thou knowest not what is within me. *

شخصم بچشم عالمیان خوب منظر است
 و ز خبیث باطنم سر خجلت فگنده پیش
 طاووس را بنقش و نگاری که هست خالق
 تحسین کنند و او خجل از پای زشت خویش

قطعه

Kitteh.—My person in the eyes of the world, has a good appearance; but from inward vice, I have hung down before me, the head of shame.

To the peacock, from the beauty and ornaments which he has, people give praise; but he is ashamed of his ugly feet.

* The verbs are in the preterit.

حکایت ۹

TALE IX.

یکی از ضلحای لبنان که مقامات او در دیار مغرب مذکور
بود و کرامات مشهور بجامع دمشق در آمد و بر کنار برکه کلاسه
طهارت همی ساخت پایش باغزید و سجوض در افتاد از آنجا
بمشقت بسیار خلاص یافت چون از نماز پیرداختند یکی از
جمعه اصحاب گفت که مرا مشکلی هست اگر اجازت پرسیدن
باشی بگویم گفت آن چیست گفت یاد دارم که در روی
دریای مغرب میرفتی و قدمت تر نمی شد و امروز درین یک
قامت آب از هلاک چیزی نمانده درین چه حکمت است
شیخ سر بجیب تفکر فرو برد و بعد از تأمل بسیار سر
بر آورد و گفت نشیده که خواجه عالم صلی الله علیه و سلم
فرمود است لی مع الله وقت لا یسعنی فیه ملک
مقرب ولا نبي مرسل و نگفت علی الله و ام وقتی
چنین بودی که با جبرئیل و میکائیل پیرداختی و وقتی دیگر
باحضه و زینب خات ساختی مشاهدۀ الابرار
بین تجلی و الاستتار می نمایند و می ربایند

بیت دیدار می نمایی و پیر هیز میکنی
بازار خویش و آتش ماییز میکنی

One of the RELIGIOUS RECLUSES of Mount Libanus, whose fame was celebrated in the western quarters, and miracles renowned, came to the great Mosque of Damascus, and was performing ablution on the side of the reservoir of the *Kooláseh*. * His foot slipped, and he fell into the Basin, from whence he was extricated with great difficulty. When they had finished the *Nemauz*, † one of the Congregation ‡ spoke saying, I am in perplexity; if there is permission to ask, I will speak. He said, what is it? He said, I remember that you were walking on the surface of the Western Seas, and your feet were not wet; but today, in this single fathom of water, scarce any thing wanted of death; what mystery is in this? The *Sheikh* hung down his head in the bosom of reflection; and after much consideration, he raised his head and said; Have you not heard that the *Prince* § of the Universe (the blessings and peace of God be upon him) has pronounced; *I have a time with God, when neither the near Angels, or even the Apostles can approach.* But he has not said, *at all times*; || At a time it happened that he would not converse with Gabriel and Michael, and at another time, he adapted himself in private to *Hufzeh* and *Zynub*. ¶ The contemplation of God by the holy, is between *Glory* and *Obscurity*. It shews and it conceals.

Beyt.—Thou shewest thy countenance and withholdest it; Thou enhancest thy price and our Zeal. +

* A Well for Pilgrims to drink and perform ablution, in, or near Mosques.

† Form of prayer.

‡ Lit. Associates

§ Mahomed.

|| In contrast to the particular time when he was favored by converse with God.

¶ His Wives; that is, when he was in converse with God, he was superior to Gabriel and Michael, and when with his family, inferior.

+ Lit. "Fire."

شعر

أَشَاهِدُ مَنْ أَهْوَى بِغَيْرِ وَسِيلَةٍ
فَيَلْكَحُنِّي شَانٌ وَأَضَلَّ طَرِيقًا
يَوْحَجَّ نَارًا ثُمَّ يُطْفِئُ بِمَاءٍ شَهْ
كَذَا لَكَ تَرَانِي مَحْرَقًا وَغَرِيقًا

حكايت ۱.

يكي پرسید از آن گم کرده فرزند که ای روشن گهر پیر خردمند

ز مصرش بوی پیراهن شمیدی چرا در چاه کنعانش ندیدی

بگفت احوال مایه برق جهانست دمی پیدا و دیکر دم نهانست

گاهی بر طاریم اعلی نشینم گاهی بر پشته پای خود بنشینم

اگر درویش بر حالی بماند یی سیر دست از دو عالم برافشاند یی

حكايت ۱۱

در جامع بعلبک کلمه پند از وعظ همی گنتم با طایفه افیسر ده

و دل مرده راه از عالم صورت بمعنی خبر ده دیدم که نفسم

در نمیکیر دو آتش در هیزم ترا اثر نمیکند در یخ آدمم تربیت

کردن دستور آن و آینه داری در محلات کوران و لیکن در

معنی باز بود و سلسله سخن در از در معنی این آیه وَنَحْنُ

أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ سخن بجای رسانیده

بودم که میگفتم

* Jacob, alluding to the story of Joseph and his brethren.

† Or fourth Heaven.

‡ In Syria.

§ The verbs are in the present.

|| The Persian word محلات expresses a collective body.

¶ Traditions of Mahomed.

Sheyr.—I see the person I esteem, without an intervention; thence my condition becomes such that I lose my way.

He kindles fire; then afterwards he himself quenches it, by sprinkling water; so that you see me burnt, and drowned.

TALE X.

ONE asked that person who had lost his Son, * saying, O enlightened mind, wise old man;

Thou hast smelt the scent of his vest from Egypt, why didst not thou see him in the well of Canaan?

He replied, our state is like the flashing lightning; One moment it is manifest and another moment concealed.

Sometimes I sit on the firmament † and sometimes I do not see my foot on a Hillock.

If a Derveish continued in one state, he would shake his hands of both worlds.

TALE XI.

In the great Mosque of BALBUCK ‡ I was preaching words of exhortation, to a feeble and dead-hearted Company. They did not take the road of discernible objects to indiscernible. I saw that my voice took no effect, and my fire did not kindle moist fuel. § I became tired of giving instruction to animals, and being mirror-holder to the tribe || of the blind; but however, the gate of allusion was open, and the chain of speech long, according to the meaning of this Ayet; ¶ “We are nearer to him than the jugular vein.” I carried my discourse to that point, that I was saying;

قطعه دوست نزدیکتر از من بمن است
این است مشکل که من از وی دورم
چکنم با که تو ان گفت که او
در کنار من و من مهجورم

Kitteh.—My friend is nearer to me than myself; this is hard, that I am far from him,

What can I do, to whom can I mention, that he is in my embraces; but I am separated.*

من از شراب این سخن مست و فضاخه قتمج در دست
که رنده بر کنار مجلس گذر کرد و دور آخر دروازه نمود
نعره چنان بزد که دیگران بهو افتاد و بجز و شش آمدند
و خامان مجلس در جوش گفتم سبحان الله دوران باخبر
در حضور و نزدیکان بی بصر دور

I was intoxicated with the wine of this speech, and with the remains of the cup in my hand, when a traveller approached towards the company, and the last course affected him. He exclaimed so, that others joined him in rapture, and the inattentive part of the assembly became fervid. I said, Glory be to God; the distant through intelligence are present, and the present without sight, distant.

قطعه فهم سخن چون نکند مستمع قوت طبع از مدح مجوی
فست میدان ارادت بیار تا بزند مر و سخن گوی گوی

Kitteh.—When the hearer will not take the comprehension of discourse, do not seek the effect of genius from the Speaker.

Produce the scope of the field of attention, that the speaker of words may strike the ball.

حکایت ۱۲

پارسائی را دیدم که در کرانه دریا زخم پلنگ داشت
و هیچ دار و به نمیشد مذهب در آن رنجوری بود و مبدم شکر
خداوند می گذارد و پیر سیدندش که شکر چه میگوئی گفت
شکر آنکه بمصیبتی گرفتارم نه بمعصیتی

I saw a PARSA on the Sea shore, who had a wound from a Tiger, which could not be cured by any medicine. He had been a long time in that painful condition, and every moment was uttering the praises of God. They asked him, saying why do you offer praise? He said, praise for this, that I am subjected to a disaster, not to disobedience.

Kitteh.—If that estimable friend should commit me, who am devoted,† to destruction; even then do not say that at that moment I would care for my life.

I would ask, what crime has appeared in the wretched slave, that his heart is turned against me? the anguish of that I would have.

* These are expressions of religious extacy to which the mind is raised by abstract contemplations of God, or by discoursing of the invisible world by sensible objects, and some better Idea may be formed of these, by referring to Sir Wm. Jones's paper on the Mystical Poetry of the Asiatics, in the 3d vol. Calcutta Edition, of the Asiatic Researches; and the reader will understand the *Baah* throughout, much better by pondering a little of the aforesaid Dissertation.

† The Persian word زار implies both affliction, and desire; and is peculiarly applicable here in the latter sense; expressing such desire as the pious have.

حكايت ۱۳

درويشي را ضرورتی پیش آمد گلیسی از خانه یاری بدزدید
 حاکم فرمود که دستش ببرند صاحب گلیم شفاعت کرد
 که من او را مجل کردم حاکم گفت من بشفاعت تو حد شرع
 فروگذارم گفت راست فرمودی ولیکن هر که از مال
 وقف چیزی بدزد و قطع یدش لازم نیاید *الْوَقْفُ لَا*
يَبْلُكُ هر چه درویشان راست و وقف محتاجانست حاکم
 دست از وی برداشت پس ملامتش کردن گرفت که
 جهان هر تو تنگ آمده بود که دزدی نکردی الا از خانه چنین
 یاری گفت ای خداوند نشیده که گفته اند خانه دوستان
 بروب و دیر دشمنان مگوب

بیت چون فرومانی بسختی تن بجزر اندریده
 دشمنان را پوست بر کن دوستان را پوستین

حكايت ۱۴

بادشاهی پارسائی را دید گفت ای پیت از مایاد می آید
 گفت بلی هرگاه که خدا بپیمانی را فراموش میکنم ترا یاد
 می آرم

بیت هر سود و آن گیش ز در خویش براند
 و آنرا که بخواند بدیر کس ندواند

† The word حاکم translated Judge; more properly signifies Governor, or ruling power.

* *Wukf*, is the donation of property for pious and charitable purposes, such as habitations for the poor, and books for learned men, &c. &c. See Richardson's Dictionary.

† This maxim is interesting to those who study the Mehomedan Law.

‡ God.

R

TALE XIII.

An emergency happened to a DER-VEISH; he stole a blanket from the house of a friend. The Judge † ordered that they should cut off his hands. The owner of the blanket interceded, saying, I have acquitted him. The Judge said, through your intercession, I will not remit the rigour of the Law. He said, you have spoken justly; but notwithstanding, any one who steals any thing of *Wukf* * property, cutting off his hands is not just; *Wukf* is the property of no one. Any thing which belongs to Derveishes, is the *Wukf* of the necessitous. ‡ The Judge withdrew his hands from him, but began to reprimand him, saying, was the world so confined to you, that you did not steal, except from the house of such a friend? He replied, your honor, have you not heard, what they have said? "Sweep the house of friends, but do not tap at the door of enemies."

Beyt.—When you are reduced by distress, do not abandon yourself to despair.

Strip off the skin of enemies and the garments of friends.

TALE XIV.

A King saw a PARSA; he said, do you think at all of us? He replied yes; when I forget the most high God, I call you to mind.

Beyt.—That person goes to every quarter, whom *He* § drives from his gate;

But he whom he calls, He sends not to the gate of another.

حکایت ۱۵

یکی از جمله صالحان بخواب دید بادشاهی را در بهشت
و پارسائی را در دوزخ پرسید که موجب درجات این
چیز است و سبب درکات آن چه که مردم بخلاف این معتقد بوده اند
نذا آمد که این بادشاه بارادت درویشان در بهشت است
و آن پارسا بابتقرب بادشاهان در دوزخ

قطعه ولقت بچکار آید میخی و مر قع
خود را از عملهای نگویند پیر می دار
حاجت بگلاهی ترکی داشت نیست
درویش صفت باش گلاهی تتری دار

حکایت ۱۶

پیاده سر و پابرهنه با کاروان حجاز از گوفه بدر آمد و همراه
ما شد نظر کردم معاوضی نداشت خرامان میرفت و میگفت

رباعی نه بر اشتری سوارم نه شتر بزیر بارم
نی خواهم رعیت نه غلام شهر یارم
نغم موجود و پریشانم معدوم ندارم
نفسی میزنم آسوده و عمری بسر آرم

* Lit. association. تقرب and ارادت are translated according to the sense they must have in this passage, and not according to their usual acceptation; which would be absurd and senseless, and imply false Morals.

† A peculiar Dulk or religious Dress.

‡ A technical term, implying renunciation of the world; derived no doubt, from the word ترک rejection, relinquishment, renunciation; &c.

¶ The city Cufa in Arabian Irak.

|| The text will bear another meaning, which most likely is genuine; viz. "I have not the care of life, or anxiety about Death."

TALE XV.

A certain PIOUS MAN saw in a dream, a King in paradise, and a Parsa in hell. He asked, saying, what is the cause of the exaltation of one, and what is the reason of the condemnation of the other; for men believe the reverse of this? A voice came forth saying, this King, through the *habitude* of Derveishes is in paradise, and the Parsa through the *vanity* * of Kings, is in hell.

Kitteh.—Of what use is the *mekhi* † and patched *Dulk*; keep yourself pure of unworthy actions.

There is no need of your wearing a *Tur-rucky* ‡ cap; retain the principles of a Derveish; wear a *Tartar* cap.

TALE XVI.

A MAN on foot, naked from head to foot, came from *Cufa* ¶ with the caravan of Mecca, and joined us. I beheld; he had nothing remarkable; He went with an airy walk, and was saying,

Robai.—I am neither mounted on a camel, nor am I a camel under a load; I am neither the master of subjects, nor the slave of a King.

I have not the care of property, or anxiety of its loss; || I breathe and pass life in tranquillity.

اشترسواری گفتش ای درویش کجا میروی باز گرد که بسختی
بمیری نشید و قدم در بیابان نهاد و بر رفت چون بنخله محمود
رسیدیم تو انگر را اجل فرار سید درویش ببالینش آمد و گفت

مصرع
ما بسختی نمر دیم تو بر بختی مردی
شخصی همه شب بر سر بیمار گریست
چون روز شد او بمرد و بیمار بگریست

قطعه
ای بسا اسپ تیز رو که بماند که خیر لنگ جان بمنزل برده
بس که در خاک تن درستان را دفن کردیم زخم خورده نمرده

A person mounted on a camel said to him, O Derveish whither are you going; return, for you may perish in distress. He did not attend, but inclined his step towards the desert and went off. When we arrived at the Palm-tree * of *Máhmood*, the rich man was visited by death. The Derveish came to his pillow and said,

Misrà.—We have not died of calamity; hast thou died on a Camel? †

Beyt.—A person cried all night at the head of a sick man; when it was day, he died, and the sick person survived.

Kitteh.—‡ Numbers of fleet horses have been exhausted; when the lame Ass has arrived safe at its destination. §

We have buried numbers of healthy people in the earth; the diseased have not perished.

TALE XVII.

حکایت ۱۷

عبدی جاهل را پادشاهی طلب کرد عابد اندیشید که داروئی
بخورم تا ضعیف شوم مگر اعتقاد ی که در حق من دارد
زیادت کند آورده اند که دارو بخورد زهر قاتل بود بمرد

قطعه
آنکه چون بسته دیدمش همه مغز پوست بر پوست بود همچو پیاز
پارسیان روی در مخلوق پشت بر قبله میکنند نماز
مثنوی

تا زاهد عمر و بکر و زیدی اخلاص طلب مکن که شیدی
چون بنده خدای خویش خواند باید که بجز خدا دگر نداند

A King sent for an illiterate *AUBID*. The *Aubid* thought, saying, let me take some medicine, that I may become enfeebled, as it might enhance the opinion he entertains of me. They say, he took medicine; it was a deadly poison; he died.

Kitteh.—He whom I saw like the pistachio nut, all substance; was cover upon cover, like the onion.

The *Parsas*, who have the semblance of religion, pray with their backs to the *Kibleh*. ||

Musnevee.—Whilst thou art a *Zauhid* like *Oomur* and *Buckr* and *Zeid*; I boast not of piety, for thou art a deceiver.

When a servant calls to his God, it is becoming that he know no other than God.

* *Nukbleh*, is a Palm Tree; which are resting places in the Deserts.

† A *Buktee*; a strong Camel with two Bunches.

‡ The interjection is omitted, as not suitable in this place, to the English Idiom.

§ The Idiom here is peculiar to the Persian.

|| The Temple of Prayer.

¶ *Oomur* and *Buckr* were Califs and the great supporters of Mahomed. *Zeid* is a fictitious name. These sentiments implicate the opinions of the Sects of *Soni* and *Sheah*, followers of *Oomur* and *Ali*.

حکایت ۱۸

TALE XVIII.

کاروانی را در زمین یونان راه زنان بزدند و نعمت بیقیاس
بردند باز گمان گریه و زاری کردند خدای و پیغمبر را شفیع
آورند فایده نبود

A CARAVAN was attacked in the land of Yunan * by robbers, who carried off immense booty. The merchants made cries and lamentations; they brought God and his Prophet as advocates; it was of no avail.

بیت

گر تضرع کنی و گریه فریادی
وزر باز پس نخواهد داد

Beyt.—Whether you cry or lament; the thief will not return the money.

بیت

چو پیروز شد دزد تیره روان
چه غم دارد از گریه کاروان

Beyt.—When the black-hearted thief has become successful; what care has he for the cries of the caravan.

اتفاقاً لقمان حکیم در آن کاروان بود یکی از کاروانیان گفتش
کلمه چند از حکمت و موعظت باینان بگوئی مگر طر فی از مال ما
دست بردارند که دریغ باشد چندین نعمت ضایع شود لقمان
گفت دریغ کلمه حکمت باشد بایشان گفتن

Perchance *Lockman Hakeem* † was in the caravan. One of the caravan said to him, address some sentences of wisdom and admonition to these; perhaps they may withhold their hands from part of our property; for it is lamentable, so much wealth should be lost. *Lockman* said, it would be miserable to pronounce sentences of wisdom to these.

قطعه

آهنی را که مور چانه بخورد
ندوان برد از و بصیقل زنگ

Kitteh.—The Iron which has been corroded by rust; its rust cannot be removed by polishing.

باسیه دل چه سود گفتن وعظ
نرود میخ آهنی در سنگ

Of what avail is remonstrance to the black-hearted; an iron nail will not enter into a stone.

همانا که جرم از طرف ماست که گفته اند

It is evident that the fault is on our side; for they have said;

قطعه
بروزگار سلامت شکستگان دریاب

Kitteh.—In the days of prosperity regard the unfortunate; for the good wishes ‡ of the poor avert calamity.

که خیر خاطر مکن بلا بگرداند

چو سایل از تو بزاری طلب کند چیزی

When an implorer asks any thing of you by cries; give it, otherwise a tyrant will take it away by force. §

بد و گرنه ستمگر بزور بستاند

* The Grecian Settlements of Asia Minor, Ionia, Æolia, &c.

† The name and style of the famous Persian Sage; of whose actions there are numerous anecdotes.

‡ Or, "blessings."

§ This Logic of *Lockman*, savors of recondite Metaphysics; and the demonstration of his positions would insensibly lead to disquisitions on the unequal distribution of property; and at length into the arguments of Jonathan Wild, or any other notorious Robber, who want not ingenuity to justify robbery on these principles, rather than dispose themselves to Industry; But what then becomes of all the Axioms and Maxims, which excite to honest industry? It is thus that Eastern Sages often preach Doctrines which are truly diabolical, though given sententiously and under the Cloak of virtue.

TALE XIX.

حكايت ۱۹

چندانکه مرا شيخ اجل شمس الدين بوالفرح خوزي
رحمة الله عليه بترک سماع فرمودي و بخلوت و عزلت اشارت
کردي عنفوان شبام غالب آمد مي و هو او هو س طالب
ناچار بخلاف راي مربي قدمي چند بر فتمسي و از سماع و مخالطت
درويشان حظي برگرفتني و چون نصيحت شيخم ياد آمدني گفتمني

بيت قاضي اربانا نشيند بر فشانده دست را

محبس گرمي خوردم معذور داردمست را

تاشبي بجمع قومى برسيدم و در ان ميان مطربى ديدم
بد آواز كه گفتمى ان انكر الا صوات لصوت الحوير
در شان اوست

بيت گوئى رگ جان ميگسلد ز خمه نما سازش

ماخوشتر از آواز همرگ پدر آوازش

گاهي انگشت حريفان از و در گوش و گاهي بر لب كه خاموش

چنانكه عرب گويد

شعر يهاج الي صوت الاغانى لطيبها

وانت مخن ان سكت تطيب

Howmuchsoever SHEIKH AJUL SHUMS-ud-DEEN, ABULFERREH, son of *Khowzy* (the mercy of God rest upon him) desired me to relinquish songs, and hinted to me to assume retirement and solitude; the vigour of my youth used to predominate, and my inclination and desire was urgent. Being helpless, I used to go a few steps in opposition to the advice of my Guardian, and used to take delight in the songs, and society of Dervishes, and when the admonition of the *Shiekh* occurred to my mind, I used to say;

Beyt.—If the *Cauzy* was to sit with us, he would flourish his hands; if the *Mohtesib* * drank wine, he would excuse the drunken.

Thus, one night, I came to an assembly of people, and saw among them a songster of such a bad voice, that you would say; "*Verily the most disagreeable of voices is the voice of the Ass.*" is descriptive of him.

Beyt.—His ill tuned instrument, tears, as it were, the vein of life; his voice was worse, than the cry, for the death of a father.

Sometimes the fingers of the company † from it, were on their ears, and sometimes on their lips, indicating silence; as it is said in Arabia. ‡

Sheyr.—The heart is drawn towards the voice of the songster, through its melody; but thou art a minstrel, that if thou wert mute, it would be well.

* An Officer employed to apprehend drinkers and to investigate the general conduct of the people.

† *Lit.* friends.

‡ *Lit.* "as Arabia says."

بیت
نه بیند کسی در سماعت خوشی مگر وقت رفتن که دم در کشی

Beyt. — In thy song no one receives pleasure ; but at the close ; when thou art mute. *

مثنوی چون در آواز آمد آن بر بطسرای
که خد ار اگفتم از بهر خدای
نویبتم در گوش کن تا نشنوم
یادرم بکشای تابیر و ن روم
فی الحماہ پاس خاطر یاران را موافقت کردم و شبی
بچندین محنت بروز آوردم

Musnevee. — When that performer on the *Burbut* † commenced a song, I said to the Host, for Gods sake,

Put quicksilver in my ears, that I may not hear ; or open the door for me, that I may go out.

In fine, for the sake of pleasing my friends, I acquiesced ; and in these vexations turned a night into day.

قطعه
موزن باگ بی هنگام بر داشت
نمیداند که چند از شب گذشته است
درازی شب از مرگان من پرس
که یکدم خواب در چشمم گشته است

Kitteh. — The *Mowuzzun* ‡ has proclaimed untimely : he does not know, how much of the night is passed.

Ask my eye-lashes the length of the night ; for sleep has not for a moment come upon my eyes.

بامدادان دستار از سر و دینار از کمر بکشادم و پیش مغنی
نهادم و کنارش گفتم و بی شکر گفتم یاران ارادت
من در حق او خلاف عادت دیدند و بر خفت عقلم حمل کردند
یکی از میان زبان تعریض دراز کرد و ملامت کردن گرفت
که این حرکت مناسب رای خردمندان نکر دی که خرقه چنان
مشایخ بچنین مطرب بی دادی که همه عمرش در می بر کف نبوده
و قراضه آوردن

In the morning, I pulled the Turban off my head and Dinars out of my Sash, and laid them before the songster, and held his neck and expressed great applause. My friends saw my attention towards him, contrary to custom, and suspected me of scanty understanding. One of them used oblique language and commenced a reprimand, saying, your behaviour here, is not suitable to the understanding of wise men, because you have given the *Khirkeh* of such a *Sheikh*, to a songster, who in all his life never had a *Dirm* § in his hand, or a cruze on his Drum.

* This *beyt* is very harsh and inelegant, as the verb رفتن governs the songster and the hearer and the song.

† Persian Harp or Lute.

‡ *Mowuzzun*, is the crier, who calls to Prayers, from the minaret of Mosques every Watch, or three hours.

§ a Coin.

مثنوي

مطر بي دور ازین نجسته سمرای
کس و و بارش ندیده در یک جای
راست چون بانگش از دهن برخاست
خلق را موی بر بدن برخاست
مرغ ایوان زهول او پیرید
مغز مبرد و خلق خود بدرید

گفتم مصلحت آنست که زبان تترض کوتاه کنی بحکم آنکه مرا
کرامت او ظاهر شد گفت مرا نیز بر کیفیت آن واقف
گردان تا من بشم تقرب نمایم و بر مطایبه که کردم استغفار گویم
گفتم بلی بعلمت آنکه شیخ اجلم بارها ترک سماع
فرموده است و مو عظمیهای بلخ گفته در سمع قبول من
نیامده تا مشب که طالع میسون و بخت همایون بدین بقعه
رهبری کرد و بدست این توبه کردم که بقیه عمر کرد سماع
و مخالطت نکردم

قطعه
آواز خوش از گام و دهن و لب شیرین
گر نغمه کند و رکند دل بفریب
و پرده عشاق خراسان و عراق است
از تنبیره مطرب مکر و نریب

Musnevee.—Far be such a songster from this prosperous habitation: No one has seen him twice in one place.

In truth, when his voice came from his mouth, the hair of every one stood erect upon his body.

The domestic fowls have flown away from dread of him: he has destroyed * our brains, and has strained his own throat.

I said, it is advisable that you shorten your injurious tongue, because his perfections are become manifest to me. He said, make me also acquainted with its niceties, that I too, may shew him favor, and ask forgiveness for the fault I have committed. I said yes, for this reason, viz. *Sheikh Ajul* has repeatedly desired me to relinquish songs; and has given me numerous reprimands. My ears never accepted them, † till this night, when happy destiny and auspicious fortune led me to this habitation, and through this man I vowed, that for the remainder of my days, I would not frequent songs and assemblies.

Kitteh.—A fine voice from a sweet throat and mouth and lips; whether modulated or not, enchants the heart.

Otherwise, though there are musical notes, of *Khorásán* and *Irak*; through the voice of an offensive songster, they would not be melodious.

* *Lit.* carried away.

† The Persian idiom here is peculiar.

حکایت ۲۰

لقمان حکیم را گفتند ادب از که آموختی گفت از بی ادبان گفتند
چگونه گفت هر چه از ایشان در نظر من ناپسندیده آمد
از فعل آن احترام کردم

قطعه
نگویند از سر باز یچه حرفی

کز آن پندی گیر و صاحب هوش

و گره باب حکمت پیش نادان

بخوانند آیدش باز یچه در گوش

حکایت ۲۱

عابدی را حکایت کنند که شبی ده من طعام خوردی و تا سحر
در نماز ایستادی صاحب دلی بشنید گفت اگر ندیم نمانی بخوردی
و سختی ازین قاضی بودی

قطعه
اندرون از طعام خالی دار تا در و نور معرفت بینی

تهی از حکمتی بعلت آن که پری از طعام تابینی

حکایت ۲۲

بخشایش الهی گم شده را در مناهی چراغ توفیق فرا

راه داشت تا بحلقه اهل تحقیق در آمد و بمن قدم

TALE XX.

They asked LOCKMAN HAKEEM, from whom did you acquire manners? He said, from the unmannerly. They asked how? He said, that which appeared to me improper in them, from its commission I refrained.

Kitteh.—A word relating to trifles cannot be uttered; from which a sensible man, will not take instruction. *

But if one hundred *Baub*s on learning, were rehearsed before an ignorant person, they would sound to him, as trifles.

TALE XXI.

They relate a Story of an *Audid* † that he eat ten *muns* § of food in the night, and stood up to prayers, till the morning. A *Saheb-Dil* ¶ heard it and said; if he had eaten half a loaf and slept, he would have been more perfect than now.

Kitteh.—Keep the inside empty of food, that thou mightest perceive within it, the light of truth.

Thou art void of knowledge for this reason; because thou art gorged with food to the nose.

TALE XXII.

THE blessing of GOD shewed the light of grace to one who was lost in abominations; so that he came into the society of pious men, and from the blessed ways of

* In English, the neuter governs both the singular and plural; therefore the English idiom requires the verb to be translated in the way it is; instead of using the 3d person plural, which is harsh and grotesque. Idiom constitutes sublimity; for why is a sentence, or the same subject mean in the hands of one writer and sublime in the hands of another? See *Ossian's three Bards* describing a Storm.

† A Worshiper in Prayer, § A weight of about 2lb. of 12 oz. according to some; but of 6lb. agreeably to others. See *Richardson's Dictionary*.

¶ A holy man.

درویشان و صدقِ نفسِ ایشان ذمایم اخلاقش بجااید
مبدل گشت و دست از هوا و هوس کوتاه و زبان طاعنان
در حق او همچنان دراز که بر قاعده او نیست و زهد و صلاحش
بی معمول

بیت

بگذر و توبه توان رستن از عذابِ خدای
و لیکه می نتوان از عذابِ مردم رست

طاقتِ جورِ زبانه‌نیاورد و شکایتِ این حال پیشِ پیر
طریقت در میان نهاد شیخ بگریست و جواب داد که شکر
این نعمت چگونه گذاری که بهتر از آنی که می پندارند
قطعه

چند گویی که بداندیش و حسود عیب جو یان من میکنند

که بخون ریختنم بر خیزند که بید خواستم بنشینند
نیک باشی و بدت گوید خالق به که بد باشی و نیکت بینند
لیکن دشوار تر این که حسن ظنِ بهمان در حق من بکمال
است و من در عین نقصان روا باشد اندیشه بردن
و تیار خوردن

بیت

نگو سیرت و پار سارم می گهر آنها که میگفتی کرد می
شعر
اِنِّی مُسْتَتَرٌ مِنْ عَیْنِ جِبْرِائِیْلِ
وَاللّٰهُ یَعْلَمُ اَسْرَارِیْ وَ اَعْلَانِیْ

T

Derveishes, and their genuine spirit, his blamable habits were altered into praise worthy, and his hand of desire and lust was shortened; but the tongues of reproachers regarding him, were as voluble as usual, saying, he continues in his former principles, and his piety and goodness are without reality.

Beyt.—By asking forgiveness, and by repentance, one may escape the punishment of God; but one cannot escape the punishment of men.

He could not bear the injury of tongues; and laid a complaint of the circumstance before his spiritual guide. The *Sheikh* wept and answered, saying, how can'st thou express acknowledgment for this blessing, that thou art better than what they esteem thee.

Kittah.—How often can you say, that the evil thinkers, and enviers, are searchers of the defects of me, a wretch.

Sometimes they rise to shed my blood; sometimes sit down to wish me evil.

If you are good, and the world revile you; it is better than if you was evil, and it deemed you good.

But this is still more distressing, that the good opinion of every one respecting me is to the height, and myself in real destruction; it is meet to reflect, and to reform.

Beyt.—I should die a *Parsá* and with good principles, if I did all that I said.

Sheyr.—Verily I am concealed from the eyes of neighbours; but *God* is the knower of my internal and external parts.

دربسته بروی خود بهر دم ^{قطعه} تا غیب نگسترند ما را

دربسته چه سود عالم الغیب دانای نهان و آشکارا

Kitteh.—The door being shut upon myself, against mankind, that they might not proclaim my defects ;

What avails the door being shut; the discernor of secrets, is the knower of the hidden and the manifest.

حکایت ۲۳

پیش یکی از مشایخ کبار گله کردم که فلان در حق من
بفادگو اهی داده است گفت بصلاحش خجل کن

تو نیکو روش باش تا بد سنگال ^{قطعه}

بنقص تو گفتن نیابد مجال

چو آهنگ بر بط بود مستقیم

کمی از دست مطرب خورد گوشت مال

TALE XXIII.

I COMPLAINED to one of the eminent *Sheikhs*, saying, such a one through malice has given evidence against me. He said, make him ashamed by kindness.

Kitteh.—Be you observant of good order, that an evil wisher may not have the power of speaking ill of you.

If the tone of the harp is true; why, by the hands of the minstrel, should its strings be stretched ? *

حکایت ۲۴

یکی از مشایخ شام را پرسیدند که حقیقت تصوف

چیست گفت ازین پیش طایفه در جهان بودند بصورت

پراگنده و بمعنی جمع اکنون خلقتی اند بظاهر جمع و بیاطن

پراگنده

They asked one of the *Sheikhs* of Syria, saying, what is the real case of the SOPHS ? † He said, formerly they were a tribe in the world, apparently dissipated, but in reality, virtuous ; they are now a people, apparently virtuous, but in reality, depraved.

چو هر ساعت از تو بجائی رود دل ^{قطعه}

به تنهائی اندر صفائی نه بینی

و رت مال و جاهست و زرع و تجارت

چو دل با خدا یست خاوت نشینی

Kitteh.—Since your mind roves from you every instant on a different object, you will find no sanctity in solitude.

Otherwise ; if you possess property, and rank, and lands, and trade ; when your heart is with God, you are a recluse.

* *Lit.* "should its ears suffer stretching."

† A Religious order ; whence the Saffy Dynasty of Persian Kings came.

حکایت ۲۵

یاد دارم که شبی در کاروانی همه شب رفته بودم و سحرگاه
بر کنار بیشه خفته شمریده در آن سفره همراه نابود سحرگاهان
نعره بر آورده و راه بیابان گرفت و یک نفس آرام نیافت
چون روز شد گفتمش این چه حالت بود گفت بابلانرا
دیدم که بنالش در آمده بودند از درخت و کبکان از کوه

و خوکان در آب و بهایم در میشه اندیشه کردم که مروت نباشد
همه در تسبیح نشسته و من بغفلت خفته

دوشش مرغی بصبح می نالید

حقش و صبرم ببرد و طاقت و هوش

یکی از دوستان مخدص را

مگر آواز من رسید بگوشش

گفت باور ندا شستم که ترا

بانگ مرغی چنین کند هوشش

گفتم این شرط آدمیت نیست

مرغ تسبیح گوئی و من خاموشش

حکایت ۲۶

وقتی در سفر حجاز طایفه جو انان صاحب دل بهم من بودند و
مقدم و قته از من مد بگردندی و بیتهمای محققانه بگفتندی عابدی
بر سبیل تقلید منکر حال درویشان با ما بود و پیچید از درویشان

* Meaning "inspired."

† Or employed in beads.

‡ Lit. complaining or supplicating.

TALE XXV.

I recollect that one night, I travelled all night, with a Caravan; and at dawn, I slept by the side of a forest. A MAD MAN* was with us in the journey. At break of day he cried out and took the road of the desert, and was not tranquil one moment. When it was day, I asked him, what rapture is this? He said, I observed the nightingales employed in supplications from the trees; and the partridges from the mountains; and the frogs in the water and the beasts in the forests: I thought that it was not manly, all should be intent upon praise, † and I sleeping negligently.

Kittah.—Last night, towards morning, a bird was singing; ‡ it divested me of sense, and patience, and power, and understanding.

Accidentally my voice reached the ear of one of my sincere friends;

He said, I did not believe that the voice of a bird could thus disturb you.

I replied, it is not my duty as man, to remain mute, while the Birds are telling beads.

TALE XXVI.

At a time in a JOURNEY to MECCA, a number of young *Sáheb-Dils* were my companions and fellow travellers: they often chanted, and repeated couplets concerning truth. A false *Aubid*, reprobate to the principles of Derveishes, was with us, and was a stranger to their raptures.

تا بر سیدیم بنخله بینی هلال گودکی سیاه از نواحي
عرب بدر آمد و آوازي بر آورد که مرغ از هوا در آورد
اشتر عابد را دیدم که بر قص اندر آمده عابد را بینداخت
و راه بیابان گرفت و بر رفت گفتم ای شیخ آواز خوش
در حیوانی اثر کرد و در تو هیچ تفاوت نمیکند

When we arrived at the palm plantation * of *Bunni-Hillaul*, a black youth approached from the quarter of Arabia, and gave a shout which brought the birds from the air. I saw the Camel of the pious man, which began to dance, and threw the *Aubid*, and took the road to the desert and went off. I said, O *Sheikh*, a good sound affected a beast, and does it make no difference in you?

رباعی دانی که چه گفت مرا آن بابل سحر می
تو خود چه آدمی کنز عشق بیخبری

Robâi.—Do you know what that morning nightingale told me? What man art thou, who art a stranger to love.

اشتر بشعر عرب در حالتست و طرب
گر ذوق نیست ترا کثر طبع جانوری

The Camel is enchanted and delighted by the *Sheyr* of Arabia; if thou hast not transports, thou art an ill natured animal.

شعر
وَعِنْدَ هُبُوبِ النَّاشِرَاتِ عَلَيَّ الْحَمِي
تَبِيلُ غُصُونِ الْبَانِ لَا الْحَجَرُ الصَّد
مثنوی

Sheyr.—When the breeze blows on the fields; the branches of the *Baun* † are agitated; not the hard stone.

بذکرش هر چه بینی در خرو و شش است
ولی داند درین معنی که گوشش است
نه بابل بر گاش تبیح خوان نیست
که هر خار می به تبیحش زبانیست

Musnevee.—Whatever thou seest is proclaiming HIS ‡ praise; that heart perceives it, which has given its ear to this truth.

Not the nightingale only on HIS ‡ rose is the repeater of beads; for every thorn is a tongue to HIS bead-roll. §

* A Stage. † By the *baun* is meant, either the Myrabolan, or the Tamarask tree, or the Beetlenut. See *Richardson's Dictionary*.

‡ God's.

‡ God's.

§ This is metaphorical in the extreme. Every one might give a paraphrase to explain the Author's meaning, but then the peculiarity of the Persian would be unnoticed; and it is acquaintance with the peculiarities of language which constitutes the Critical scholar.

حکایت ۲۷

یکی از ملوک راندتِ عمر او سپری شد و قائم مقام نداشت
و وصیت کرد که بامداد آن نخستین کسی که در شهر در آید تاج
شاهی بر سر وی نهند و تفویض مملکت بدو کنند اتفاقاً
اول کسی که در آمد گداشی بود که همه عمر لقمه اندوخته و خرقة
دوخته ارکان دولت و اعیان حضرت وصیت ملک بجای آوردند
و مفتاح قلاع و خزاین بدو تسلیم کردند و تاج شاهی بر
سرش نهادند مدتی مملکت راند تا بعضی از امرای دولت
گردن از اطاعت او به پیچیدند و ملوک از هر طرف بمنازعت
برخواستند و بمقاومت لشکر آراستند فی الجمله سپاه و رعیت
به هم برآمدند و برخی از اطراف بلاد از قبضه تصرف او بدررفت
در ویش ازین واقعه خسته خاطر همی بود تا یکی از دوستان
قدیمش که در حالت درویشی قریب او بود از سفر باز آمد
او را در چنان مرتبه دید گفت منت خدا بر اعز و جل که بخت
ببندت یاور می کرد و اقبال رهبری نمود که گلت از خار و خار
از پای بدر آمد تا بدین پایه رسیدی **قوله تعالی فان**
مع العسر یسر

بیت
شگوفه گاه شگفت است و گاه خوشیده
درخت گاه برهنه است و گاه پوشیده

گفت ای یار عزیز تعزیتم کن که نه جای تهنیت است آنکه
که تو دیدی غم نانی داشتم و امروز تشویش جهانی

TALE XXVII.

A great part of the life of one of the KINGS had elapsed, and he had no issue. He made a will that they should set the crown of monarchy on the head of him, who in the morning, entered the city first; and that they should transfer the kingdom to him. Perchance, the first person who came in, was a beggar who collected morsels, and patched clothes all his life. The ministers of state, and privy counsellors of the King * conformed to the will of the King, and presented to him, the keys of the castle and treasury, and set the crown of monarchy on his head. He transacted state affairs some time; when, some of the nobles of the kingdom turned from him the neck of submission, and Kings from every quarter arose for battle and prepared their troops for opposition. Finally, the troops and subjects came to action, and part of the dependencies of the city went from the grasp of his control. The *Derveish* was dejected from this occurrence; when, one of his former acquaintances, who was his associate at the time of his poverty, returned from travel, saw him in such splendor and said, Praise to GOD, HIGH and GLORIOUS, that your great fortune has been propitious and prosperity led the way; for your rose has come out of thorns, and your thorns from your feet, therefore you have attained to this dignity. The word of GOD. *Verily, with trouble there is tranquillity.*

Beyt.—The bud is at times blown, and at times blighted; the tree is at times naked and at times cloathed.

He said, O estimable friend, lament for me, for this is not an occasion for joy. At the time when you saw me, I had the care of one loaf; but this day, the care of a world.

* *Lit.* Pillars of the realm and supporters of the state.

مثنوی

اگر دنیا نباشد در دمنده ایم
و اگر باشد بمرشش پای بندیم
بلائی زین جهان آشوب تر نیست
که رنج خاطر است از بهشت و رنجست

مطلب گر تو انگری خواهی ^{قطعه} جز قناعت که دولتیست هندی

گر غنی زربدا من افشانند تا نظر در ثواب او نکشی

کز بزرگان شنیده ام بسیار صبر در ویش به زبند غنی

بیت اگر بریان کند بهرام گوری

نه چون پای ملخ باشد ز موری

Musnevee. — If prosperity exists not, I am miserable ; and if it exists ; I am bound by the feet in its endearment.

There is not an evil greater than this disturber of the world ; for it is an afflicter of the mind, if possessed, or if not.

Kitteh. — If you desire riches, seek naught but contentment, which is a desirable treasure.

If the affluent disburses gold by the lapful, even then regard it not meritorious ;

For I have often heard from the reverend ; the patience of the poor was superior to the gifts of the rich.

Beyt. — If *Bahrâum* * was to roast a wild ass ; it would not be equal to the leg of a locust from an ant.

حکایت ۲۸

یکی را دوستی بود که عمل دیوان پادشاه کردی مدتی

اتفاق دیدن او نیفتاد کسی گفت دیر شد که فلان را ندیده

گفت من او را نخواهم که بینم قضا را شخصی از کسان او

حاضر بود گفت چه خطا کرده است که مایه لای از دیدن او

گفت هیچ ملائی نیست اما دوست دیوانی را وقتی توان

دید که معزول باشد ^{قطعه}

در بزرگی و گیر و دار عمل ز آشیایان فراغی دارند

روز در ماندگی و معزولی در دل پیش دوستان آرند

TALE XXVIII.

A PERSON had a friend who held the office of *Dewan* to the King. An opportunity of seeing him did not offer a long time. Some one observed, it is a long time since you have seen such an one. He said, I do not wish to see him. By the decree of fate, one of his relations was present, who said, what fault has he committed that you are vexed at his sight ? He said, there is no vexation ; but a *Dewanny* friend should be seen at a time, when he is dismissed.

Kitteh. — In dignity, and official power,† he cares not for his friends ;

In the day of calamity and dismissal, he brings the complaint of his heart before his friends.

* A hospitable King, who took a delight in feasting his friends on the flesh of the *Cove* or *Wild Ass*.

گیر و دار

translated "power," literally imply seizing and retaining.

حکایت ۲۹

ابو هريره رضي الله عنه هر روز بخد مت مصطفی صلي الله عليه
و سلم آمد ي روزي رسول فرمود يا اباهريره
دُرُغَبَاتُزْ دُرُ حَبَا یعنی هر روز میا تا محبت زیادت شود
و صاحب دلان گفته اند بدین خوبی که آفتاب است نشنیده ایم
که کسی او را دوست داشته است و عشق آورده از برای
آنکه هر روزش می بیند مگر در زمستان که محبوب از آن
محبوب

قطعه

بیدار مردم شدن عیب نیست ولیکن نچندانکه گویند بس
اگر خویش تن را ملامت کنی ملامت نیاید شنیدن ز کس

حکایت ۳۰

از صحبت یاران دلمش قم ملا لثی پدید آمده بود دسر در بیابان
قراس نهادم و با حیوانات انس گرفتم تا وقتی اسیر و تیر
فرنگ شدم و در خندق طرابلس مرا با جودان بکار گل
داشتند یکی از رؤسای حلب که مرا با او سابقه معرفتی بود
گذر کرد و بشناخت و گفت ای این چه حالتست گفتم

* Mahomed.

† The persian word گل for clay, is analogous to the word *Argill*, signifying the same, or rather *Allum*, which is produced from clay; there-
fore the passage most probably means, working in *Allum pite*.

TALE XXIX.

ABOO-HURREIRA (God be pleased with him) always came to pay his services to *Mustàphà* * (the blessing and peace of God be upon him.) One day the prophet said, *O Aboo-Hurreira, visit every other day, that you may increase friendship, that is, do not come every day that friendship may increase. Also the Saheb-Dils † have said; with the excellency that the sun possesses, we have not heard that any one has regarded it, and has delighted in it, because they see it every day; except in winter, when withdrawn, and therefore, desirable.*

Kitteh.— There is no harm to appear before men; nevertheless, not so often, that they should say, enough.

If you reprove yourself, you will not hear reprimand from any one.

TALE XXX.

I became vexed with the company of FRIENDS at DAMASCUS. I took up my residence in the desert of Jerusalem, and associated with brutes, till I became a captive in the bondage of Europe; and they kept me in the mines of Tripoli among the Jews, in working clay. ‡ One of the nobles of Aleppo, with whom a former acquaintance existed, approached and knew me, and said, Oh; what state is this? I said;

† A term for a Fakeer, or righteous man.

قطعه همی گریختم از مردمان بکوه و بدشت
که جز خدای نبودم بدیگری پرداخت
قیاس کن که چه عالم بود در این مملکت
که در طویله نامرومم ببايد ساخت

پای در زنجیر پیش دوستان ^{بیت} یه که بایگانگان در بوستان
بر حالت تباه من رحمت آورد و بده دینار از قید فرنگم
خلاص داد و با خود بکلب برد دختر کی داشت جوان در عقد نکاح
من در آور و بکلبین صد دینار مدتی بر آمد دختر بدخوی ستیزه
رومی نافرمان برداری زبان درازی کردن گرفت و عیش
مرا منحصرا داشتن
مثنوی

زین بد در سیرای مردنکو هدرین عالم است دوزخ او
زینهار از قهرین بد زنهار و قنار بنا عذاب النار
باری زبان طعنه دراز کرده همی گفت تو آن نیستی که پدرم بده
دینار ترا از قید فرنگ بخريد گفتم بلای من آنم که بده دینار
از قید فرنگ باز خرید و بصد دینار بدست تو گرفتار کرد
مثنوی

شیدم گو سپندی را بزرگی را نید از دمان و دست گری
شبانامه کار در حلقش بمالید روان گو سپند از وی بنالید
که از چنگال گری گم در ر بودی چو دیدم عاقبت خود دگرگ بودی

Katteh. — I was flying from men to mountains and deserts, that I might not occupy myself with any one but God ;

Imagine what my condition is now, when I am obliged to adapt myself to the society of the base.

Beyt. — It is better to be with friends in irons, than with strangers in a flower-garden.

He took pity on my unfortunate condition, and with ten *Dinars* redeemed me from the bondage of Europeans. He took me with him to Aleppo : he had a young daughter, whom he united with me in matrimony with a dower of a hundred *Dinars*. Some time elapsed : The ill disposed daughter, quarrelsome, and disobedient ; began to abuse, * and to destroy my happiness.

Musnevee. — A bad woman in the house of a good man, is in this world, his hell.

Be guarded, be guarded, from the connection of the wicked ; defend me O God from the torment of fire.

Once having lengthened her reproachful tongue, she was saying, art not thou he, whom my father bought with ten *Dinars* from the slavery of Europe ? I replied yes, I am he whom he ransomed from the bondage of Europe for ten *Dinars*, and for a hundred *dinars* has bound me in your hands.

Musnevee. — I heard that a great man delivered a kid from the mouth and clutches of a wolf ;

At night he applied the knife to its throat. The soul of the kid complained to him,

Saying, you have snatched me from the clutches of the wolf ; when at length I perceive, † you yourself was the wolf.

* Persian. "to make her tongue long."

† The verb is in the preterite.

حکایت ۳۱

یکی از بادهشاهان عابدی را پرسید که عیال بسیار داشت
و کفایت اندک اوقات عزیزت چگونه میکند و گفت همه
شب در مناجات و سحر و در دعای حاجات و همه روز در بند
آخر اجبات ملک را مضمون اشارت عابد معلوم شد
فرمود که وجه خرجهای او معین دارند تا بار نفقه عیال از
دل او بر خیزد

مثنوی

ای گر تو پای بند عیال دگر آزادگی میند خیال
غم فرزند و نان و جامه و قوت بازت آرد و میرت ملکوت
همه روز اتفاق میسازم که بشب باندا ای پدر از دم
شب چو عقد نماز می بندم چه خور و بامداد و فرزندم

حکایت ۳۲

بادهشاهی را مهمی پیش آمد گفت اگر انجام این حالت
بر آید من بر آید خدمت درم زاهدانرا بدم چون حاجتش
بر آمد و تشویقش خاطرش بر رفت و فایزش بر وجود
شرط لازم آمد یکی از بندگان خاصه را کیسه زر و اوتا
صرف بر زاهدان کند گویند غلام عاقل و هوشیار بود و همه
روز بگردید شبانگاه باز آمد و کیسه زر را بر او داد و
پیش ملک بنهاد و گفت زاهدانرا چند آنکه طلب کردم
نیافتم ملک گفت این چه حکایت است آنچه من میدانم

* I think, understood.

TALE XXXI.

One of the Monarchs asked an AUBID who had a large family and a small income; how does your precious time pass? He replied, all night in supplications, and in the morning, in praying for necessities, and all day, in arranging disbursements. The King comprehended the sense of the Aubid's hint, and ordered that they should fix the means of his expenditure, that the weight of maintaining his family might depart from his mind.

Masnevee.—O thou who art bound by the feet in the ties of family; entertain not again hope of freedom.

The care of children, and bread, and clothing, and livelihood; turns thee away from the disposition of angels.

All day I think, that at night I will occupy myself with God;

At night when I perform *Nemauz*,
* what my children shall eat in the morning.

TALE XXXII.

An important circumstance occurred to a KING. He said, if this affair terminates according to my wishes, I will bestow so many *Dirms*† on *Zahids*. When his desire was accomplished, and the disquietude of his mind was gone, the performance of his vow, through the realization of his object, became incumbent. He gave one of his private servants a bag of gold, that he might disburse it among *Zahids*. They say, the slave was sensible and intelligent; he walked about all day, returned in the night, and kissed the bag of money, and laid it before the King and said; with all the search which I made after *Zahids*, I have not found them. The King said, what report is this? To my knowledge

† A Coin.

درین شهر چهار صد زاهد اند گفت ای خداوند جهان آنکه زاهد
است زرنجی ستاند و آنکه می ستاند زاهد نیست ملک
بخندید و ندید ما را گفت چند آنکه مرا در حق خدای پرستان
ارادت است و اقرار مرا این شوخ دید و مرا عداوت
است و انکار ارکان دولت گفتند حق بجانب اوست

بیت

زاهد که درم گرفت و دینار زاهد تر از و یکی بدست آر

there are four hundred *Zahids* in this city. He said, O Sovereign of the world, he who is a *Zahid* does not accept money; and he who does accept it, is not a *Zahid*. The King laughed and said to his courtiers; as much esteem and confidence as I have for the worshippers of God, this impertinent fellow has enmity and derision. The pillars of state said; the truth is on his side.

Beyt.— The *Zahid* who has accepted dirms and dinars; get in your hands * a greater *Zahid* than he.

حکایت ۳۳

یکی از متعبدان شام در بیدیه سالها عبادت کرد و می و
و برگ درختان خورد می و روزی پادشاهی بحکم زیارت
نزدیک او برفت و گفت اگر مصلحت بدینی در شهر در آسمی
که از برای تو مقامی ببارم که فراغ عبادت ازین بهتر
میسر شود و دیگران هم بپرکات انفاس شمام تفید گردند
و مصالح اعمال اوقدا کنند زاهد را این سخن قبول نیامد و
روی بر تافت یکی از وزیران گفتش که یاس خاطر ملک
را مصلحت آنست که چند روز بشت هر در آسمی و کیفیت
مقام معاوم کنی پس اگر صرفه نسی وقت عزیزت را از
صحبت اغیار کدورتی باشد اختیار باقیست آورده اند که
عاید بشهر در آمد بستان سرای خاص ملک بدو دادند مقامی
دلکشای و روان آسای بود و راحت افزای

TALE XXXIII.

One of the DEVOTEES of SYRIA prayed for years in a forest, and fed upon the leaves of trees. One day a King went to visit him, and said; if you think proper, come into the city, that I might prepare a residence for you, so that leisure for prayer, more than now, may be obtained, and others also be benefited by the sanctity of your presence, and imitate good actions. This proposal was not assented to by the *Zahid*, and he turned his face away. One of the viziers observed to him; saying, for the King's sake, it is advisable that you come into the city a few days, and prove the convenience of the situation; afterwards, should the abstraction of your precious moments be contaminated by the obtrusion of strangers, option remains. They say that the *Aubid* did come into the city. They gave him the Kings own garden-house; it was a situation expanding the heart, and tranquillising the mind, and increasing pleasure.

* So says the text.

مثنوی
گل سرخش چو عارضی خوبان
سببش بهمچو زلف محبوبات

Musnevee.—Its red rose like the cheeks of the beautiful; its hyacinth like the locks of the lovely.

همچنان کز نهیب برد عجز
شیر ناخوردۀ طفلان دایه هنوز

Resembling the child, which in the depth of the winter solstice, has not yet drank the nurses milk.*

شعر
أَفَا نَيْنَ عَلِيهَا جَلْنَا
عَلَقَتْ بِالشَّجَرِ إِلَّا خَضِرَ نَارِ

Sheyr.—Upon the branches, the flowers of the pomegranate are suspended; Fire in the midst of verdure. †

ملک در حال کنیز کی خوب روی پیشش فرستاد
ربا عی

The King immediately sent him a beautiful woman-slave.

ازین مه پاره عابد فریبی
ملایک صورتی طاز نس زین

Robāi.—Such a part of the moon; a deluder of *Aubids*; having the beauty of angels; as graceful as a peacock;

که بعد از دیدنش صورت نه بندد
وجود پاره سایه را شکایی

That after seeing whom, the resolves of *Pārsās* cannot realize forbearance.

همچنان در عقیقش غلامی بدیع الجمال لطیف الاعتدال نیز فرستاد

Immediately after her, a slave of uncommon beauty, and elegant symmetry was also sent; the strength of the arm of whose beauty, broke the hand of piety, and bound the arms of faith of the *Sāheb-Dils*, on their shoulders.

که زور دست جمال او پیش تقوی شکست و دست قوت

صاحب دلان بر کتف بسته

شعر
هَلَكَ النَّاسُ حَوْلَهُ عَطَشًا

Sheyr.—Men have perished around him with thirst; and he is seen a seller of water, but does not give drink.

وَهُوَ اسَاقِ يَرَايَ وَلَا يُسْقِي

فر
دیدۀ از دیدنش گشتی سیر

Furd.—The sight did not satiate by seeing him; as of the *Forāt*, ‡ the dropsical patient.

عابد طعامهای لذیذ خوردن گرفت و کسوتهای لطیف پوشیدن

The *Aubid* began to eat nice food, and to wear elegant apparel, and to partake of fruits, and to smell scents, and to experience the sweets of enjoyment, and to view the beauty of the slave, and of the slave-girl. Also the wise have said; The locks of the beautiful, are a chain to the feet of understanding, and a snare to the bird of sense.

و از فزا که خوردن و شومم پوشیدن و خلایق تمیّع یافتن

دور جمال غلام و کنیزک نظر کردن و خردمندان گفته اند

زلف خوبان زنجیر پای عقل است و دام مرغ زیرک

* This is a contested passage; and we recommend its discussion to our judicious readers.

† *Lit.* "Tree."

‡ The Euphrates.

بیت در سیر کار تو کردم دل و دین با همه دانش
مرغ زیرک بحقیقت منم امروز تو دایمی
فی الجماله دولت و وقت مجموع او بزوال آمد چنانکه شاعر گوید

قطعه
هر که هست از فقیه و پیرو مرید و ز زبان آوران پاک نفس
چون بد نیای دون فرو دآمد به غسل در بماند همچو مگس
روزی دیگر ملک بدیدن او رغبت کرد عابد را دید از بهیبت
نخستین بگردیده و شرخ و سپید بر آمده و فربه شده
و بر بالش دیبانه کرده و غلام پری پیکر با مروچه طاقوسی
بر بالای سر ایستاده بر سلامت حالش شادمانی کرد
و از هر دری سخن میگفتند تا ملک با انجام سخن گفت چنین
که من این هر دو طایفه را دوست میدارم در جهان
کس ندارد یکی علما دیگر زاهدان و زیری فیلسوف جهان
دیده با او حاضر بود گفت ای خداوند روی زمین شرط
دوستی آنست که با هر دو طایفه نیکوئی کنی گفت چاکونه
گفت علما را از برده تا دیگران علم بخوانند و زاهدان را
چیزی بده تا از زهد باز نمانند

بیت
نه زاهد را درم بایند نه دینار چو بست زاهدی دیگر بدست آر
قطعه
آنرا که سیرتی خوش و ستری است با خدا ای
بی نان و وقف و لقمه درویزه زاهد است
انگشت خویر روی و بنا گوش و لفریب
بی گوشوار و خاتم فیروزه شاهد است

Beyt.—I have devoted my heart and religion to thee, with all my understanding. In reality I am the bird of sense this day; thou art the snare.

In fine, his precious time of abstraction was neglected; *As the poet says;*

Kitteh.—Whosoever is of the order of the doctors, or of the priests, or of the disciples, or of the preachers of pure words;

When he alights in this vile world, he sticks like the fly in the honey. *

The King was desirous of seeing him again: he saw the *Aubid* altered from his former appearance; and red and white shewed themselves; and he was become lusty; and was reclined on a pillow of brocade, and the slave of fairy-form, with a peacock fan, was standing at his head. He rejoiced at his pleasurable condition, and they conversed upon various topics; when, the King at the close of the conversation said, no one in the world regards these two professions so much as myself; the one, *Literati*; the other *Zahids*. A philosophic vizier, who had seen the world, was present with him: he said, O Sovereign of the universe, the condition of good will is this; that you do good to both these professions. He asked, how? He said, give money, to the *Literati*, that others may pursue learning; and to the *Zahids*, give nothing, that they may not recede from piety.

Beyt.—Neither *dirm* nor *dinar* is required by a *Zahid*; when he accepts them, get another *Zahid* in your hands.

Kitteh.—He who possesses a good disposition and is inclined to God, is a *Zahid* without the bread of charity and begged fragments.

The finger of a beauty, and the lobe of the ear of a fascinator of the heart, are lovely without an ear-drop or a sapphire ring.

* The verbs are in the preterite.

بیت
تا مرا بهست و دیگر م باید گمر نخوانند ز اهدم شاید

Beyt.—While I have, and more is required by me; if they do not call me *Zāhid*, it is just.

حکایت ۳۴

یکی از علمای راسخ را پرسیدند که چه فرمائی در نان و قف
گفت اگر نان از بهر جمعیت خاطر و فراغ عبادت ستانند
حلال است و اگر جمع از بهر نان نشیند حرام

They asked a man of firm doctrine, saying, what do you decide concerning subsistence on alms? * He said, if they take subsistence for the purpose of *mental abstraction* and leisure for devotion, it is lawful; but if they sit down *retired*, for the sake of bread, unlawful.

TALE XXXIV.

بیت
نان از برای کج عبادت گزیده اند
صاحب دلان نه کج عبادت برای نان

Beyt.—The *Saheb-Dils* have accepted subsistence for the purpose of retired devotion; not retired devotion for the sake of subsistence.

حکایت ۳۵

در ویشی بمقامی در آمد که صاحب آن بقعه کریم النفس
و خردمند بود و طایفه اهل فضل و بلاغت در صحبت او بودند
هر یکی بدیهه و لطیفه چنانکه رسم ظریفان باشد میگفتند
در ویش راه بیابان قطع کرده بود و مانده شده ز ادش نمانده
و چیزی نخورده یکی از آن میان بطریق ظرافت گفتش
تراهم سخن بیاید گفت گفتا مرا چون دیگران فضل و بلاغت
نمست و چیزی نخورده ام بیک بیت از من قناعت کنید همکنان
بر غبت و ارادت گفتند شش بگویی گفت

TALE XXXV.

A DERVEISH came to a house, the master of which was a man of generous disposition, and learned; also an assembly, possessors of learning and accomplishments, were in his company: each was speaking rare and fine things as is customary with wits. The Dervish had traversed † the road of the desert, and was exhausted, and no provision remaining, nor had he eaten any thing. One of them told him by way of joke, you also should say something. He said, I have not learning and accomplishments like others, nor have I read any thing; content yourselves with one *Beyt* from me. All from curiosity and desire, said to him repeat it. He said;

بیت
من گرسنه در برابرم سفره نان
همچو عزیم بر در حمام زنان

Beyt.—Myself hungry, a trencher of food before me; I am like a bachelor at the door of the bath of women.

* Lit "Wukf bread." i. e. subsistence distributed from alms given by moslems, as an act of piety to people appointed to receive and to distribute it to the different religious men who have made vows of poverty.

* Lit. "cut."

یاران بخندیدند و ظرافتش به پسندیدند و عجز او بداند شد
و سفره پیش نهاد صاحب دعوت گفت ای یار زمانی
توقف کن که پرستار من کوفه بریان هم میکنند در ویش
سر بر آور دو بخندید و گفت

بیت
کوفه بر سفره من کو مباحش
کوفه رانان تهری کوفه است

حکایت ۳۶

مریدی پیری را گفت چه کنم از خلاق برنج اندرم از
بیاری آنکه بزیارتم می آیند و اوقات مرا از تردید ایشان
تشویش حاصل می آید گفت هر چه درویشانند ایشان را
وامی بده و هر چه توانگرانند از ایشان چیزی بخزاه که بار
دیگر گرد تو نگرند

بیت
گر گدایش رو لشکر اسلام بود
مکافراز بیم توقع برود تا در چین

حکایت ۳۷

فقیهی پدر را گفت ایچ ازین سخنان رنگین دل آویز
متکلمان در من اثر نمی کند بحکم آنکه نمی بینم مرا ایشانرا فعل
بمراقت گفتار

مثنوی

ترک دنیا بمر دم آموزند
خویش تن سیم و غله اندوزند

* A Dish something like forced meat balls.

† The Persian scholar will plainly see the humour of this *Beyt*, when he reflects on the verb گفتن which implies "To beat, pound, maul, baste, &c." Hence the name of the Dish above-mentioned; and the first and last "*Coofteh*" used in the *Beyt* mean the same; but the second signifies *weather-beaten, exhausted, &c. &c.*

‡ A general appellation for all who are not of the Mahomedan faith.

The friends laughed, and highly approved his witticism, and knew his distress, and laid a table before him. The master of the entertainment said, O friend wait awhile, for my slaves are frying *Coofteh*. * The Dervish raised his head, and laughed and said;

Beyt.—What, if *Coofteh* is not on my board; to the *Coofteh*, dry bread is *Coofteh*. †

TALE XXXVI.

A DISCIPLE said to a Priest, what shall I do, I am in pain from people, mostly because they come to visit me, and from entertaining them, my moments are disturbed. He said, lend something to those who are poor; and from those who are rich, ask something, that they may not infest you again.

Beyt.—If a beggar was to be the leader of the army of *Isaums*; the *Cafir* ‡ from dread of importunity would fly, even to the gate of China.

TALE XXXVII.

A THEOLOGIAN said to his father, none of the flowery, heart affecting words of the preachers take effect in me, because I do not see the deeds of these very people, in accord with their doctrine.

Musnevee.—To men they teach the renunciation of the world; themselves collect silver and corn.

عالمی را که گفت باشد و بس هر چه گوید نگیرد اندر کس

The learned man, who has mere words ;
whatever he says, impresses not any one. *

عالم آنکس بود که بد نکند نه که گوید بخلق و خود نکند

That person is wise, who does no ill ;
not that he should preach to mankind, and
not act himself.

عالم آن به که با عمل باشد ورنه زنبور بی عمل باشد

He is the most learned, who has deeds ;
otherwise he would be a bee without honey.

قَالَ اللَّهُ تَعَالَى أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ

The word of ALMIGHTY GOD. "Behold
they preach good to men, but forget them-
selves."

أَنْفُسَكُمْ

بیت عالم که کامرانی و تن پیروری کند

Beyt.— The learned man who seeks
his own interest and welfare ; he himself is
lost, to whom can he shew the way ?

او خویشتن گم است کمر اهری کند

پدر گفت ای پسر بجز در این خیال باطل نشاید روی از

The father said, O son, it is not proper
to turn away the face from the instruction of
preachers merely upon this vain delusion ;
and to pursue a wrong course ; and to impute
hypocrisy to the wise ; † and to seek a fault-
less sage ; and to continue devoid of the
benefits of learning. Your case is like a
blind man, who one night had fallen into a
quagmire, and was saying ; at least, O
Mußulmāns ‡ set a lamp in my way. A
common woman heard this, and said ; you
who see not the lamp, what can you see with
the lamp. So the meetings of wisdom, are
like market shops ; there, while you pay not
cash, you get not goods ; and in this place,
while you offer not inclination, you reap no
benefit.

بیت ناصحان بر تافتن و راه بطلالت گرفتن و علما را بضالالت

منسوب کردن و در طلب عالم معصوم بودن و از فواید

علم محروم ماندن مثل تو همچو نابینایی که شبی در وحل افتاده بود

و میگفت آخر ای مسلمانان چرا غبی فرار اِه من دارید

ز تنی فاجره بکشید و گفت تو که چراغ نه بینی بچراغ چه بینی

همچنین مجلس و عظم چون کبابه بزازانست آنجا تا نقدی

ندهن بضاعتی نتانی و اینجا تا ارادت نیاری سعادت نیبری

Kittch.— Attend to the doctrines of the
wise with the ears of your mind, though
their actions tally not with doctrines.

گفت عالم بگوش جان بشنو و رنماند بگفتش کردار

باطل است آنکه مدعی گوید خفته را خفته کی کند بیدار

What the adversary says, is preposter-
ous ; " how can the sleeper awaken the
sleeping ? "

مرد باید که گیرد اندر گوشش و رنبدشته است پند برد یواری

A man should take advice into the ear,
though written on the wall. §

* This stanza will not admit of a literal translation.

† This is a singular passage. The original says ; " to attach the wife to hypocrisy ".

‡ From مسلم " Safety " therefore Lit. " the saved ".

§ Written advice belongs more to the eyes than to the ears ; as the sense of sight is implicated, and not the sense of hearing ; but it is not a bad con-
sult to the reprobate, who refuse to hear doctrine, because they see the preacher is vicious ; and this no doubt is the irony of the stanza.

حکایت ۳۸

صاحب دلی بمدرسه آمد ز خانقاه
 بشکست عهد صحبت اهل طریق را
 گفتم میان عالم و عابد چه فرق بود
 تا اختیار کردی از آن این فریق را
 گفت آن گلیم خویش بدر میبرد ز موج
 وین سعی میکند که بگیرد غریق را

حکایت ۳۹

یکی بر سر راهی مست خفته بود و زمام اختیارش از دست
 رفته عابدی را بروی گذر افتاد و در حالت مستقیم او نظر
 کرد جوان از خواب مستی سر بر آورد و گفت قال الله تعالی
 إِنَّ الْمَرْءَ بِاللَّغْوِ مَرُوءٍ كَرَامًا

شعر
 ان ارايت اثیها کن سائر او حلیها
 یا من تقبح امری لم لاتهر کربها

قطعه
 متابی پارسار و از گنهگار
 ببخشایند گوی در وی نظر کن
 اگر من ناجوانمردم بگردار
 تو بر من چون جوانمردان گذر کن

TALE XXXVIII.

A SAHER-DIL entered into a college from a monastery; he violated the rules of the society of the godly.

I said, what difference is between the learned and the *Aubid*; that you have chosen this society to-that?

He said, *that* saves his own blanket from the waves; but *this* strives to save the sinking.

TALE XXXIX.

A PERSON was asleep drunk on the road, and the reins of choice had gone from his hand. An *Aubid* happened to come near him; and saw his disgusting condition. The young man raised his head from his drunken sleep and said; The word of ALMIGHTY GOD. "and when they approach an inconsiderate man, they excuse him, through compassion."

Sheyr.—When you see a sinner, conceal, and pity. O ye who esteem my actions wicked why do you not pass them over, since you are beneficent.

Kittch.—Do not turn your face O *Pārsā*, from an offender; look on him with compassion.

If I am unseemly in actions; do you approach me like the liberal.

حکایت ۲۰

طایفه رندان بخلاف وانگار بر درویشی بدر آمدند و سخنان
ناسزا گفتند و بزدند و برنجانیدند شکایت از بی طاقتی پیش
پیر طریقت برد که چنین حالتی بر من رفت پیر گفت ای
فرزند خرقه درویشان جامه رضا است هر که درین کسوت
تحمیل نامرادی نکند مدعی است و خرقه بر و حرام
فرد دریا فر او ان نشود تیره بسنگ

عارف که بر خجده تنگ آبست هنوز
قطعه گمرگزندت رسد تحمل کن
که بعفو از گناه پاک شوی
ای برادر چو عاقبت خاک است
خاک شو پیش از آنکه خاک شوی

حکایت ۲۱

این حکایت مشهور که در بغداد رایج و پرده اخلاق اوتاد
رایت از گرد راه و رنج رکاب گفت با پرده از طریق عتاب
من و تو هر دو خواجما نشاندیم بنده با رگاه سلطانیم
من ز خدمت و می نیاسودم گاه و بیگاه در سفر بودم
تو نه رنج آزموده نه حصار نه بیابان و باد و گرد و غبار
قدم من بسعی پیشتر است پس چرا عزت تو پیشتر است
تو که با بندگان می روی با کنیزان یا سمن بویی

* A Curtain.

X

TALE XL.

A company of PROFLIGATES came to a Dervish to mock and gainsay; and used improper language, and beat and tormented him. He, carried from non-endurance, a complaint to his spiritual pastor, saying, such a circumstance has befallen me. The priest said, O son, the *khirkeh* of Dervishes, is the robe of resignation; whoever in this apparel does not bear with disappointment, is an imposter, and the *khirkeh* is unlawful to him.

Furd.—The vast Ocean does not become dirty by a stone; the *Aurif* who gets agitated, is still shallow water.

Kitteh.—If an injury befalls you, bear it; for by forgiveness you are cleansed from sins.

O brother, since the end is dust; become dust, before thou art dust.

TALE XLI.

Hear this story, that in Bagdad, a controversy arose between the STANDARD and the PURDEH.*

The standard from the length of travels, and the trouble of attendance, said to the purdeh by way of reproach;

You and I, are both fellow slaves; Servants of the Court of the King.

I have not rested one moment from attendance; I was in season and out of season in journeys.

You have neither proved troubles nor forts; nor deserts, nor storms, nor dust nor vapours.

My footsteps are first in action; wherefore then art thou shewn greater favor?

Thou that art with the servants of the moon-like countenance; who art among the Jessamine-scented female-slaves.

من قناده بدست شاگردان بفرمای بند و سرگردان

چون که رایت تمام کرد سخن پرده گفتش که ای برادر من

سر خدمت بر آستان دارم نه چو تو سر بر آستان دارم

هر که بیهوده گردن افرازد خویشتن را بگردن اندازد

I have fallen into the hands of servants ;
doomed * to travel and straying.

When the standard had finished its
speech, the purdah told him, saying, O my
brother,

I rest my head of servitude on the
threshold ; not like you do I exalt my head
to heaven ;

He who vainly raises his head, brings
himself down by the neck.

حکایت ۴۲

یکی از صاحب‌دلان زور آزمایی را دید بهم بر آمده و در حشم

شده و کف بر لب آورده گفت این را چه حالت است

گفتند فلان دشنام داده است گفت این فرومایه هزار من

سنگ بر میدارد و طاقیت یاب سخن نمیی آرد

TALE XLII.

One of the SAHEB-DILS saw a wrestler
agitated and enraged, and foaming. He
asked, what is the matter with him ? They
said, such an one has called him ill names.
He said, this vile fellow bears one thousand
mun † weight ; but cannot bear one word.

قطع لاف سر پندگی و دعوی مردی بگذار

عاجز نفس فرومایه چه مردی چه زنی

گسرت از دست بر آید دهنی شیرین کن

مردی آن نیست که شتی بزنی بردمانی

اگر خود بر در و پیشانی پیل

نه مرد است آنکه در وی مردمی نیست

بذنی آدم سرشت از خاک دارد

اگر خاکی نباشد آدمی نیست

Kitteh.—Give up boasting of the strength
of fingers, and pretensions to bravery ; sub-
dued by servile passions ! what if thou art
a man ? what, if a woman ?

If thy hand is capable, make a mouth
sweet ; it is not manly to strike a blow on a
face.

Kitteh.—If he even split the forehead of
an elephant, he is not a man, who has not
manliness.

The offspring of Adam, has its formation
from dust ; if he is not of dust, he is not of
Adam.

* Lit. bound by the feet.

† A weight of about 21b. of 12oz. according to some ; but of 6lb. agreeably to others. See Richardson's Dictionary.

TALE XLIII.

I asked a GREAT MAN respecting the principles of the fraternity of holy men. He said, the least is, that they hold the accomplishment of the views of friends, above their own welfare; for the wise have said; the brother who is contriving for himself, is neither brother, nor relation.

Beyt.—If your associate hurries on; he is not your associate. Do not fix your heart on him, who is not devoted to you.

Beyt.—If a relation has not faith and piety; cutting off connexion, is better than the friendship of relationship.

I recollect that a presumer had advanced an objection to my position in this *Beyt*, and said; God, High and Glorious in the great book has forbidden the cutting off relationship, and has enjoined friendship among relations; but what thou hast said, is contradictory to the *Koran*. I said, thou hast erred; because it is concordant with the *Koran*. The word of God "and if they * should desire that you confound me with that which you have no knowledge of, then abide not by their command."

Beyt.—A thousand relations, who are strangers to God; are a sacrifice to one single stranger, who is a friend.

TALE XLIV.

They have related that a THEOLOGIAN had a daughter, ugly in the extreme; and she had arrived at the state of womanhood. Notwithstanding dowry and wealth, no one was desirous to wed with her.

* "Thy parents."

حکایت ۴۳

بزرگوار را پرسیدم از سیرت اخوان صفا گفت کمینه آنکه
هر ادخاطر یاران بر مصالح خود مقدم دارد که حکما گفته اند برادر
که در بند خویش است نه برادر است و نه خویش

بیت
همراه اگر شتاب کند با سهره تو نیست

دل و رگ کسی ببند که دل بسته تو نیست

بیت
چون نبود خویش را دیانت و تقوی

قطع رحم بهتر از مودت قریبی

یاد دارم که یکی از مدعیان درین بیت بر قول من اعتراض

کرده بود و گفت حق جل و علا در کتاب مجید از قطع رحم نهی

کرده است و بمودت ذی القربی فرموده و آنچه تو گفتی

مناقض قرآن است گفت غلط کردی که موافق قرآن است

قوله تعالی و ان جاهد اک علی ان تشرک بپی

ما لیس لک به علم فلا تطعهها

بیت
هزار خویش که بیگانه از خدا باشد فدا می یک تن بیگانه کاشان باشد

حکایت ۴۴

آورده اند که فقیه و خرمی داشت بغایت زشت روی و مجامی

زنان رسیده با و جوید و هزار و نهمت کسی بر مناکحت

او رغبت نمیکرد

بیت

ز شت باشد و بیتی و دیبا که بود بر عروس نازینیا
 فی الجمله بحکم ضرورت با ضریری عقد نکاحش بستند آورده اند
 که در آن تاریخ حکیمی حادق از سسر اندی برب سید که دیده
 نابینا و روشن همیگر دقتیه را گفتند چرا داماد را علاج نکنی
 گفت ترسم که بینا شود و دختر را طلاق دهد
 مصرع شوی زن ز شت روی نابینا

Beyt.— Brocade and silks would appear ill, when placed upon a deformed bride.

Finally, through necessity, they tied her matrimonial knot with a blind man. They say that on that day a skillful physician who could restore sight to the blind, arrived from Surrendeeb. They said to the Theologian, why do not you get your son-in-law cured? He said, I fear he might receive his sight and divorce my daughter.

Misra.—It is best that the husband of an ugly woman, be blind.

حکایت ۲۵

بادشاهی بدیده است تخفاف در طایفه درویشان نظر کرد
 یکی از میان ایشان بفرستاد دریافت و گفت ای
 ملک مادر دنیا بجیش از تو کمتریم و بعیش خوشتر و بمرگ
 برابر و بقیامت از تو بهتر

مثنوی

اگر کشور کشائی گامرا نیست
 و گرد ویش حاجتمندان است
 در آن ساعت که خواهند این و آن مرد
 نخواهند از جهان بیش از کفن برد
 چو رخت از مملکت بر بست خواهی
 گدائی خوشتر است از بادشاهی
 ظاهر درویشان جامه ژنده است و موی سرده و حقیقت
 آن دل زنده و نفس مرده

TALE XLV.

A King looked with an eye of contempt upon a society of DERVEISHES. One of them through sagacity perceived it, and said; O King, in this world we are inferior to you in pleasure, but superior in happiness, and in death, equal; but in the last day better than you.

Musnevee.— If the conqueror of Kingdoms is fortunate, and if a Dervish is in need of bread;

At that hour when both shall die, they will not take from the world more than a winding-sheet.

When you are obliged to wind up the concerns of the world; begging is better than monarchy,

The outward appearance of Dervishes is the patched garment, and hair shaved; but internally their spirit is alive, and passions dead.

قطعه نه آنکه بر در دعوی نشیند از خلقی

اگر خلاف کندش بجنگ بر خیزد

اگر ز کوه فرو افتد آسپاسگی

نه عارف است که از راه سنگ بر خیزد

Kitteh.—Not one who sits down to mankind on the threshold of importunity, should rise in resistance if they opposed him.

If a milstone was to fall from a hill; he is not an *Aurif*, who would move from the course of the stone.

طریق درویشان ذکر است و شکر و خاوت و طاعت و

ایشان رو قناعت و توحید و توکل و تسلیم و تحمل هر که بدین

صفتها موصوف است بحقیقت درویش است اگر چه

در قیامت اهل زه گوئی بی نماز و هواپرست و هوس

باز که روزها شب آرد در بند شهوت و مشهور و ز

کند در خواب غفلت و بخورد و هر چه در میان آید و گوید

آنچه بر زبان زاید زندیق است اگر چه در عبا است

قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ كُمْ مِنْ مُؤْمِنٍ فِي قُبَّاءٍ

وَكُمْ مِنْ كَافِرٍ فِي عِبَاءٍ

The habit of Dervishes is praise and thanks, and retirement and worship, and gifts and contentment, and unity and resignation, and peace and meekness. He who is denoted by these qualities, is in reality a Dervish, although he be in a *Kubbá*. * But a vain-boaster, impious, and a sacrificer to passions, † and an indulger of lust; who turns days into nights in the pursuit of carnality, and turns nights into days in the sleep of negligence, and eats what comes before him, and utters what occurs to him; he is a presumptuous man, although he is in an *Ebà* ‡ The word of the prophet (mercy rest upon him) *Numbers are of the faith, who are in Kubbàs, and there are numbers of Caufirs in Ebàs.*

قطعه ای درونت برهنه از تقوی گزین و ن جامه ریاداری

Kitteh.—O thou whose spirit is void of piety; who hast outwardly the garment of hypocrisy;

پرده هفت رنگ را بگذار تو که در خانه بوریاداری

Remove the seven coloured *Purdeh* ¶ thou, who hast mat of rushes within thine house.

حکایت ۶۴

دیدم گل تازه چند دسته برگیندی از گیاه بسته

گفتم چه بود گیاه ناچیز تا در صف گل نشیند او نیز

I saw some bunches of FRESH FLOWERS on a dome bound with grass.

I said, what was the insignificant grass, that he also sits in the society of flowers.

* A common dress of laymen.

† Or, "gratifier of desires."

‡ A black striped garment worn by the religious order.

¶ It is usual with the wealthy to have hanging screens of broad-cloth &c. of variegated colours over their doors; and this is always a mark of distinction throughout Asia, and therefore ill befits a house which has a mat of Rushes only.

بگریست گیاه و گفت خاموش صحبت نکند کرم فراموش
 The grass wept and said silence ; gener-
 sity forgets not society.
 اگر نیست جمال و رنگ و بویم آخر نه گیاه باغ اویم
 Although I do not possess beauty and
 colour and smell ; still am not I the grass
 of HIS * garden ?
 من بنده حضرت کرمیم پرورده نعمت قدیمم
 I am the slave of the throne of the merci-
 ful ; I am one cherished by his bounty of old.
 گریه می کنم و گریه منم لطف است امیدم از خداوند
 If I am without merit, or if meritorious ;
 I hope for favors from God.
 با آنکه بضاعتی ندارم سرمایه طاعتی ندارم
 Notwithstanding I have no stock, or
 have not the means of worship ;
 او چاره کار بنده داند چون هیچ و سببش نماند
 He knows the resources of the servant,
 when he possess not means.
 رسم نیست که مالکان تحریر آزاد کنند بنده پیر
 It is customary that the proprietors of
 deeds + liberate the infirm slave.
 ای بار خدای گیتی آرای بر بنده پیر خود ببخشای
 O Almighty GOD, creator of the uni-
 verse, bestow favors on thy feeble slave.
 سحر می ره کعبه رضا گیر ای مرد خدا ره خدا گیر
 Sâdi, observe the road of the *Caubeh* of
 resignation ; O Godly man, follow the ways
 of God.
 بد بخت کسی که سر بتابد زمین در که دری دیگر نیابد
 He is unfortunate who turns away his
 head from *this* gate ; for he will not find
 another gate.

حکایت ۲۷

TALE XLVII.

حکیمی را پرسیدند از سخاوت و شجاعت کدام فاضلتر است
 They asked a LEARNED MAN, which is
 the most excellent, liberality or bravery ?
 گفت هر که سخاوت است شجاعت حاجت نیست
 He said, to him who has liberality, bravery
 is not necessary.
 بیت
 نبشتیت بر گور بهرام گور که دست کرم به زبازوی زور
 Beyt.—It is inscribed on the tomb of
 Bâhraum Gore † that the hand of liberality is
 superior to a strong arm.

نماند حاتم طائی و لیکه تا باید
 قطعه

بماند نام بلندش به نیکوئی مشهور

ز کواة مال بدرکن که فضله گر زرا

چو باغبان بهر دیشتر دهد انگور

Kitteh.—*Hâtim Tâe* lives not ; § but
 nevertheless, through beneficence, his great
 name continues celebrated to the day of re-
 surrection.

Part with the tithe of your property ; for
 when the gardener prunes the exuberancies of
 the vine, it produces grapes more abun-
 dantly.

* Meaning " God."

† Meaning, the giving up the deeds of purchase for slaves.

‡ A King renowned for hospitality.

§ Lit. "has not continued."

باب سیوم
در فضیلت قناعت

حکایت ۱

آوردند که خواهند مغربی در صف بزازان حلب میگفت
ای خداوندان نعمت اگر شمار انصاف بودی و ما را قناعت
رسم سوال از جهان برخاستی
قطعه
ای قناعت تو انگر مگردان که و را یتو هیچ نعمت نیست
کنج صبر اختیار لقمان است هر که را صبر نیست حکمت نیست

حکایت ۲

دو امیرزاده در مصر بودند یکی علم آموخت و دیگر مال اندوخت
عاقبت الامر یکی عالمه عصر شد و آن عزیز مصر پس تو انگر
بچشم حقارت در فقیه نظر کردی و گفتی که من سلطان
رسیدم و تو همچنان در مسکنت بهمانی صاحب علم گفت
ای برادر شکرت نعمت باری عزراست بر من افزون تر است
که من میراث پیغمبران علیهم السلام یافته‌ام یعنی علم و ترا
میراث فرعون و هامون رسید یعنی ملک مصر

PART III.

OF THE EXCELLENCY OF CONTENT-
MENT.

TALE I.

THEY assert that a PETITIONER for MONEY, was saying in an assembly of the cloth-merchants of Aleppo, O possessors of wealth, if you had consideration, and we contentment, the custom of begging would have departed from the world.

Kitteh.—O contentment, make me rich, for without thee there is no wealth.

The hovel of patience is the choice of *Lockmàn*; he who has not patience, has not philosophy.

TALE II.

TWO SONS of a NOBLEMAN were in Egypt; the one attained science, the other treasured riches: ultimately, one became the miracle of the times, and the other the monarch of Egypt; therefore the rich man looked upon the learned man with an eye of contempt, and observed saying, I have acquired monarchy, but you still remain in poverty. The learned man said, O brother, praise for the blessing of God (honored be his name) is more incumbent on me, for I have acquired the heritage of the prophets, (peace be upon them) that is *Science*; and to you has devolved the heritage of Pharoah, and Hámoun; that is, the land of Egypt.

مثنوی

من آن مورم که در پایم بمالند نه زنبورم که از نیشم بنالند

کجا خود شکر این نعمت گذارم که زور مردم آزاری ندارم

Musnevee.—I am the ant whom they trample under their feet; not the wasp, of whose sting they might complain.

How can I utter thanks for this blessing; that I have not the power of tormenting mankind.

حکایت ۳

دریشتی را دیدم که در آتش فقر و فاقه همی سوخت و رفته

بر رفته میدوخت و تکسکین خاطر مسکین خود بدین بیت میکرد

بیت بنان خشک قناعت کنیم و جامه دلخ

که بار محنت خود به نه بار منت خالق

کسی گفتش چه نشسته که فلان شخص درین شهر طبعی کریم

دارد و کر می عمیم میان بخدمت آزادگان بسته است و بر در

دلها نشسته اگر بصورت حالت چنانچه هست و قوف یابد

پاس خاطر عزیزت منت دارد و غنیمت شمارد گفت

خاموش که به نیستی مردن به که حاجت پیش کسی بردن

TALE III.

I saw a DERVEISH, who was burning in the fire of poverty, and fasting; and was sewing patch upon patch, and was consoling his poor spirit with this couplet.

Beyt.—We content ourselves with dry bread and with the *dulk* dress; for the weight of ones afflictions is better than the weight of the obligations of mankind.

Some one told him, why art thou sitting, for such a person in this city possesses a benevolent disposition, and an universal hospitality; he has bound his waist for the service of the indigent, and is seated at the door of every heart: if he becomes acquainted with the real state of your condition, he would be solicitous to meet the wishes of your estimable heart, and would account it a blessing. He said, silence, for it is better to die in indigence, than to communicate * your wants to any one.

قطعه هم رفته دو خشن به و الزام کج صبر

کز هر جامه رفته بر خواجگان نبشت

حقا که با عقوبت دوزخ برابر است

رفتن بیای مردی همسایه در بهفت

Kitteh.—Also it is better to sew patches, and take accommodation in the hovel of patience, than to write notes to people of distinction for the sake of a garment.

By the true one, it is equal to the torment of hell, going through the assistance † of neighbours into paradise.

* Lit. carry.

† Lit. manly steps.

حکایت ۴

TALE IV.

یکی از ملوک عجم طبیبی حادق بخد مت مصطفی صلی الله علیه
و سلم فرستاد سالی در دیار عرب بماند کسی تجربتی پیش
او نیاورد و معالجتی از وی نخواست پیش پشیمبر آمد و گله
کرد که مرا این بنده را برای معالجت اصحاب بخد مت
فرستاده اند و درین مدت کسی بمن التفاتی نکرد
تا خدمتی که بر بنده متعین است بجا آورد خواه عالم علیه
السلام فرمود این طایفه را طریقی است که تا اشتها
غالب نشود چیزی نخورند و هنوز اشتها باقی باشد
که دست از طعام بدارند حکیم گفت موجب تندرستی
این است زمین خدمت ببوسید و بر رفت

One of the MONARCHS of PERSIA sent an ingenious physician for the service of *Mus-tuphà* * (the blessings and peace of God be upon him.) He remained in the country of Arabia one year; no one brought a case before him, and did not ask a prescription of him. He came to the prophet and complained saying, they have sent this servant for your service, expressly to prescribe to your companions, but during this period, no one has referred to me, that your servant might execute the duties committed to him. The prince of the universe (peace be upon him) pronounced; it is a rule with this society, that while appetite is not craving, they eat not any thing; and hunger still continues when they withdraw their hands from meals. The Physician said, this is the cause of health: he kissed the earth in prostration, and departed.

مثنوی
سخن آنگه کند حکیم آغاز یا سرانگشت سوی لقمه دراز
که زنا گفتنش خالی زاید یا زنا خور و نش بجان آید
لاجرم حکمتش بود گفتار خور و نش تندرستی آر و بار

Musnevee.—The wise man commences speech; † or extends the end of his fingers to a morsel,

When his muteness would cause evil; or by his abstinence he would come to the point of death:

Consequently his speech would be wisdom; his eating would produce the fruit of health.

قطعه
فرشته خوی شود آدمی بکم خور و دن
و کر خور و چو بهایم بیو نقد چو جماد
مراد هر که براری مطیع امر شود
خلاف نفس که فرمان دهد چو یافت مراد

Kitteh.—Man acquires the disposition of angels by little eating; but if he eats like a beast, he will fall like a stone.

Whosoever wish you accomplish, he becomes obedient to commands: *contrary* to inclination, which imposes commands, when it obtains its wishes.

* Mahomed.

† آنگه "at that time." omitted.
Z

حکایت ۵

در سیرت اردشیر بابکان آمده است که حکیم عرب را
 پرسیدند که روزی چه قدر طعام باید خوردن گفت هشت
 درم سنگ کفایت کند گفتند اینقدر چه قوت دهد گفت
 هَذَا الْبَقْدُ اُرِيحِبُّكَ وَمَا اَنْ عَلَيَّ اِلَيْكَ فَانْتَ
 حَامِلُهُ يَعْنِي اِنْقَدِرْ تَرَابِ پاي مي دارد و هر چه بدین
 زیادت کنی تو حامل آنی

بیت خور دن برای زیستن و ذکر کردن است
 تو معتقد که زیستن از بهر خوردن است

TALE V.

It is related in the history of ARDESHEER, son of BABEGAN, that they asked a physician of Arabia, saying, what quantity of food should be eaten in a day? he said, eight dirm-weight would suffice. They asked, what strength can this quantity give? He said, This quantity supports you, and that which you add to this, you are the bearer of; that is, this quantity sustains you, and what you add to this, you are the carrier of it.

Beyt.—Eating is for the purpose of living and giving praise; you believe that living is for the purpose of eating.

حکایت ۶

دو درویش خراسانی ملازم صحبت یکدیگر سفر همی کردند یکی
 ضعیف بود که بعد از سه روز افطار کردی و دیگری قوی
 که روزی سه بار خوردی اتفاقاً قبر در شهری بتهمت جاسوسی
 گرفتار آمدند هر دو را بخانه در کردند و در آن خانه بگل بر آوردند
 بعد از دو هفته معلوم شد که بیگناه اند قوی را دیدند مرده
 و ضعیف جان سلامت برده مردمان درین عجب مانند حکیمی
 گفت اگر بخلاف این بودی عجب نمودی این یکی بسیار خوار
 بوده است و طاقت بینوائی نیاورده بختی هلاک شد
 و آن دیگری خوشتن دارد بود لاجرم بر عادت خویش صبر
 کرد سلامت بماند

TALE VI.

TWO DERVEISHES of KHORASAN, attached to the company of each other, were in the habit of travelling: One was emaciated, who made a repast after three days, and the other stout, who eat three times a day. By chance they were apprehended at the entrance of a city, under the accusation of being spies: they confined both in a room and blocked the door of the room with earth. After two weeks it appeared that they were guiltless: they saw the stout one dead and the emaciated, alive: the people became astonished at this. A wise man said, had it been the reverse of this, it would have seemed surprizing; this has been a great eater, and not having the faculty to bear fasting, he died through want; but the other was a preserver of himself, therefore, according to custom, he abstained and continued alive.

چو کم خوردن طبیعت شد کسی را
چو سختی پیشش آید سهل گیرد
و گرنه تن پرور است اندر فراخی
چو تنگی بیند از سختی بمیرد

قطعه

Kitteh.—When little eating has become habitual to any one; when trouble comes before him, it becomes easy;

But if he is a pamperer of the body in affluence; when he experiences hardship, he dies of want.

حکایت ۷

یکی از حکما پسر را نهی میکرد از خوردن بسیار که سیری
مردم را رنجور دارد گفت ای پدر اگر سنگی مردم را بکشد
نشیند که ظریفان گفته اند بسیری مردن به که بگر سنگی زیستن
گفت ای پسر انداز نگاهدار قوله تعالی کُلُوا وَشَرَبُوا
وَلَا تَسْرِفُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِفِينَ

TALE VII.

One of the WISE MEN was interdicting his son against eating much, saying, satiety keeps a person sickly. He said, O father, hunger destroys mankind: have you not heard what the humorous have said; "it is better to die of surfeit, than to live in hunger." He said, O son, keep sight of moderation. The word of GOD: "Eat and drink, but do not waste; verily GOD loveth not prodigals."

نچندان بخور کنزد هانت بر آید نه چندانکه از ضعف جانت بر آید

Beyt.—Neither eat so much that it might come out of your mouth; nor so much, that from weakness your life might depart.

با آنکه در وجود طعام است عیش نفس
رج آورده طعام که بیش از قدر بود
گر گلشکر خوری به تکلف زیان کند
و رنان خشک دیر خوری گلشکر بود

قطعه

Kitteh.—Although food in the body is the delight of the soul; food brings suffering when it exceeds moderation.

If you eat conserve of roses through compliment, it will injure; but if you eat dry bread at intervals, it will become conserve of roses.

حکایت ۸

رنجوری را پرسیدند که دلت چه میخواهد گفت آنکه دلم
چیزی نخواهد

TALE VIII.

They asked a SICK PERSON saying, what does your heart desire? He said, *this*, that my heart may wish for nothing.

معدۀ چو پرگشت و شکم درد خواست
سود ندارد همه اسباب راست

بیت

Beyt.—When the stomach is filled, and a pain of belly has arisen; every thing in order is to no purpose.

حكايت ۹

بقالی را در می چند بر صوفیان گردانده بود و بواسطه آن هر روز
مطالبه کردی و سخنهای باخشونت گفتی و اصحاب از طعمه او
حسته خاطر همی بودند و از تحمل چاره نبود صاحبی در آن بود
بختید و گفت نفس را و عده دادن بطعام آسان تر است
که بقال را بدرم

قطعه

ترک احسان خواه اولیتر گاه حال جفاي بوابان
به تمنای گوشت مردن به که تقاضای زشت قصابان

حكايت ۱۰

جو انهر دی را در جنگ تاتار جراحتی هولناک رسید یکی
گفتش که فلان باز رگان نوش دارو دارد اگر بخوابی
باشد که دریغ ندارد گویند آن باز رگان به نخل معروف
بود چنانکه حاتم طائی ببذل موصوف

بیت

گر بجای نانش اندر سفره بودی آفتاب
تا قیامت روز روشن کسی ندیدی در جهان
جو انهر دگفت اگر نوش دارو خواهی بدی یا نه اگر دهد
منفعت کند یا نکند باری خواستن از وزهر کشنده است

بیت

هر چه از دوانان بمنّت خواستی
در تن افزودی و در جان کاستی

* Corn chandler.

† A species of medicine : perhaps a balsam.

TALE IX.

A few dirms of a *Buckaul* * had accumulated on some *SOPHS*; for which he made daily application, and used rigorous terms; and the society, through his dunning was dejected, and there was no alternative but endurance. A *Sāheb-Dil* was among them: he laughed and said; to promise food to ones-self is easier, than dirms to the *Buckaul*.

Kitteh.—It is better to decline the favors of the great, than bear with the indignities of porters:

To die with the desire of meat, is better than the tormenting dunnings of butchers.

TALE X.

A BRAVE MAN received a dangerous wound in a battle with Tartars: A person told him saying, such a merchant has *Noash-daroo*; † if you ask, it is likely he will not refuse. They say, the merchant was as infamous for his penury, as *Hatim Tàc* was renowned for his generosity.

Beyt.—If in the room of food, the sun was on his board; no one would see a sunny day, to the day of resurrection.

The brave man said, if I ask *Noash-daroo*, he may give it, or he may not give it; if he gives it, it may be beneficial, or it may not; therefore asking him, is a killing poison.

Beyt.—What you ask from the worthless with importunity, you add to the body, but deduct from the spirit. †

† The verbs are in the preterit,

و حکیمان گفته اند اگر آب حیات بفروشد فی المثل بآبر و
دانا نخر دکه مردن بعدت به از زندگانی بزدلت

Also the wise have said, if for instance, they were to sell the water of life for reputation; a man of understanding would not purchase it: for, dying in misery is better than living in dishonor.

بیت
اگر حنظل خوری از دست خوشخوی
به از شیرینی از دست ترش روی

Beyt.—If you eat *Hunzul* * from the hands of the liberal; it is better than sweets from the hands of the illiberal. †

حکایت ۱۱

یکی از علما خورنده بسیار داشت و کفای اندک بایکی از
بزرگان که در حق او حسن ظن بایغ داشت شکایت حال
خود بگفت روی از توقع او در هم کشید و تعریض سوال
از اهل ادب در نظرش قبیح آمد

TALE XI.

One of the LEARNED MEN had many dependents ‡ but a scanty income. He complained of his situation to one of the great men who entertained an exceeding high opinion of him. He frowned at his expectations; and the presentation of requests, by a man of polish, appeared to him detestable.

قطعه
ز بخت روی ترش کرده پیش یار عزیز
مر و که عیش بر و نیز تلخ گر دانی
بجاستی که روی تازه روی خندان رو
فرو نه بند دکار کشاده پیشانی
آورده اند که اندکی در وظیفه او زیادت کرد و بسیاری
از ارادت کم داشتند پس از چند روز چون محبت
معه و دبر قرار ندید گفت

Kitteh.—Do not go before an estimable friend with the face soured at fortune; for you will cause his pleasure also, to be embittered.

On the errand you proceed, go with a lively and smiling countenance: the views of *modest assurance* § are not disappointed.

They assert that he made a trifling increase in his pittance, but diminished much of his confidence. The learned man, when after some days he did not see his usual intimacy on its former basis, said;

شعر
بِسَّ الطَّاعِمِ حِينَ الدَّلِّ يَكْسِبُهَا

Sheyr.—Evil is the food, when, you are degraded in obtaining it;

The caldron is indeed set, but estimation lowered.

فَالْقَدْرُ مِنْتَصَبِ الْعَدْرِ مَحْضُوضٌ

* Wild Gourd, Colocynth. See *Richardson's Dictionary*.

† *Lit.* eaters; signifying a large family.

‡ *Lit.* Sour-faced.

§ *Lit.* expanded forehead.

بیت
نامم افزود و آبرویم کاست بی نواستی به از مذلت خواست

حکایت ۱۲

در ویشتی راضی و رتی پیش آمد کسی گفت که فلان نعمت
بی قیاس دارد اگر بر حاجت تو واقف گرد و همانا که در
قضای آن توقف رواندارد گفت من او را ندانم گفتا منت
را بهری کنم دستش گرفت و بمنزل آن شخص در آورد در ویشت
یکی را دید لب فرو بسته و آبرو در هم کشیده و تند نشسته برگشت
و سخن نگفت کسی گفتش چه گردی گفت عطای او را ابدای
او بخشیدم

قطعه
میر حاجت بنزد یک ترش روی

که از خوی بدش فرسوده گردی

اگر گوئی غیم دل با کسی گوی

که از رویش بنقد آسوده گردی

حکایت ۱۳

خشک سالی در اسکندریه پدید آمد عمان طاقت خلق از
دست رفته بود و درهای آسمان بر زمین بسته و فریاد اهل
زمین بر آسمان پیوسته

قطعه
نماید جانور از وحش و طیر و ماهی و مور

که بر فلک نشد از نامرادی افغانش

Beyt.—My bread is increased, but my character has suffered; want of subsistence is preferable to the meanness of begging.

TALE XII.

An emergency befel a DERVEISH. Some one said, that such an one possesses immense wealth; if he becomes acquainted with your want, it is most probable he will not deem it lawful to delay supplying it. He said, I do not know him. He replied I will introduce you.* He took his hand and brought him to the residence of that person. The Derveish saw a person with his lip hanging down and eye-brows contracted, and sitting enraged. He returned and did not speak. Some one said to him, wherefore dost thou return? He said, I sacrifice his beneficence to his visage.†

Kitteh.—Communicate not ‡ your wants to a crabbed fellow; for, you will be humbled by his bad humour.

If you declare the grief of your heart, declare it to him, from whose countenance you may be satisfied with attention. §

TALE XIII.

A YEAR of DROUGHT was experienced in Alexandria. The power of the people's endurance ceased, || and the gates of heaven were shut against the earth, and the complaints of the inhabitants of the earth reached heaven.

Kitteh.—There was not a creature, of beasts, or birds, or fish, or insects; whose complaint did not reach heaven through disappointment.

* *Lit.* I will be your guide.

† The verbs are in the preterit.

‡ *Lit.* carry not.

§ *Lit.* ready money.

|| *Lit.* The rein of the people's power went from their hands.

عجب که دو دِلِ خالق جمع می نشود

که ابر گردد و سیلاب دیده بارانش

در چنین سنالی مخنثی دور از دوستان که سخن در وصف
او ترک ادب است خاصه در حضرت بزرگان و بطریق
اهمال از آن در گذشتن هم نشاید که طایفه بر عجز گوینده
حمل کنند بدین دوبیت اختصار کردم که اندکی دلیل بیار
باشد و مشتقی نمودار خروار

قطعه

تتری گر کشد مخنث را تتری را دگر نشاید گشت

چند باشد چو جسر بغدادش آب در زیر و آدمی بر پشت

چنین شخصی که شمه از نعت او شنیدی در آن سال

نعمتی بیکران داشت تنگ دست را سیم و زر دادی

و مسافران را سفره نهادی گرومی درویشان که از جور فاقه

بجان آمده بودند آهنگ دعوتش کردند و بمشاورت روی

بمن آوردند سر از موافقت ایشان باز زدم و گفتم

قطعه

خنخور دشیر نیم خورده گسگ و رب بخشی بمیرد اندر غار

تن به بیچارگی و گرسنگی تنه و دست پیش سفله مدار

قطعه

گر فریدون شود بنحمت و ملک بی مهر را هیچ کس شمار

پرنیان و نیچ بر نااهل لاجور دو طلاست بر دیوار

It is surprizing that the exhalations * of the hearts of the people do not collect, that they may become a cloud; and the flowing tears of their eyes, its rain.

On such a year, an Hermaphrodite (far be he from friends) relating the description of whom, is a deviation from decorum, especially in the presence of the eminent: nor even is it proper to refrain from it by way of negligence, because some people may suspect deficiency in the speaker. I have been concise with these two couplets, since a little is the indication of a great deal, and a handful the sample of a load. †

Kitteh.—If a Tartar was to kill the Hermaphrodite, it would not be proper to destroy the Tartar afterwards:

How long, like the bridge of Bagdad, will there be water under him, and men on his back!

Such a person, of whose quality you have heard a little, possessed that year, immense wealth: he gave to the indigent, silver and gold, and spread a board for travellers. A society of Dervishes, who were expiring from the severity of want, were disposed to accept his hospitality, and turned to me for advice: I turned away my head from assenting to them, and said;

Kitteh.—The lion will not eat what a dog has half eaten; although he die in a pit through want.

Resign yourself to poverty and hunger; but do not lay your hand before a sordid fellow.

Kitteh.—Though he was Ferridón in wealth and territories; do not esteem the worthless as any body.

Silks and fine linen on the abject, is lapis lazuli and gold on a wall.

* Lit. smoke.

† Signifying a large quantity.

حکایت ۱۴

حاتم طائی را پرسیدند از خود بزرگ همت ترکی را
در جهان دیده یا شنیده گفت بلی روزی چهل شتر
قربان کرده بودم و امیران عرب را بزیافت خوانده پس
بگو شش صحرایی بجای میروان رفتم بودم خار کشی را دیدم
که نشسته و پشته خار فراهم آورده گفت منم بمهانی حاتم چرا
نرویی که خلقی بر بساط او گرد آمده اند گفت

بیت

هر که نان از عمل خویش خورد منت حاتم طائی نبرد
حاتم انصاف داد که من ادرابهمت و جوانمردی از خود
برتر دیدم

و طایفه

آرزو را بیفکونی به از آنکه بشکندت بر زیر منت پشت
خاک دیوار خویش لیس به که ز پالوده کمان انگشت

حکایت ۱۵

مهر موسی علیه السلام درویشی را دید از برهنگی بریگ
پنهان شده گفت یا موسی دعا کن تا خدای عزوجل مرا
کفافی دهد که از بیطاقتی بجان آمده ام مهر موسی دعا کرد
و به وقت پس از چند روزی که باز آمد مرا دید گریه فغان
و خلقی انبوه بروی گرد آمده گفت این را چه حالت است
گفتند خمر خورده است و عریده کرده و کسی را کشته اکنون
بقصاص او فرموده اند

* Persian. paulodeh.

TALE XIV.

They asked HATIM TAE, did you see, or hear of any one in the world superior to you in greatness of mind? He said yes, one day I had sacrificed forty camels, and had invited the nobility of Arabia; afterwards I went out to the skirt of a plain upon some occasion; I saw a weed-gatherer sitting, who had heaped a bundle of weed. I told him, why do you not go to the entertainment of *Hatim*, since a multitude has assembled upon his carpet? He said;

Beyt.—He who eats bread by his own industry, bears not the obligation of *Hatim Tæ*.

Hatim gave judgment saying, I deemed him superior to me in greatness and manliness.

Kittch.—To reject desire, is better, than that they should break your back under obligation.

To lick the dust of your own wall, is better, than your fingers in the delicacies * of others,

TALE XV.

The GREAT MOSES (peace be upon him) saw a Derveish hid in the sand through nakedness. He said, O Moses pray, that God, High and Glorious, may give me subsistence, for I perish through weakness. The great Moses prayed and departed. When after some days he returned, he even saw him apprehended and a great body of men assembled around him. He said, what is the matter with him? They said he has taken liquor and has made a riot, and has killed some one; they have now ordered him to *Kussaus* †

† Death by way of retaliation.

عاجز باشد که دست قدرت یابد ^{بیت} بر خیزد و دست عاجزان بر تابد

رباعی

گر به مسکین اگر پدر داشتی تخم کنجشک از جهان برداشتی

آن دو شاخ گاو گر خرد داشتی هیچ کس را پیش سرنگذاشتی

مهر موسی علیه السلام بحکمت جهان آفرین اقرار زیادت

کرد و از تجاسر خویش استغفار و گفت قَوْلَهُ تَعَالَى

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ

شعر مَا أَخَاضَكَ يَا مَغْرُورٌ فِي الْخَطَرِ

حَتَّى هَلَكَتَ فَلَيْتَ الْبَهْلَ لَمْ يَطِرْ

رباعی

سفله چو جاه آمد و سیم و زرش سیلی خواهد بضرورت سرش

آن نشیدی که فلاطون چه گفت مور همان به که نباشد پرش

لطیفه

پدر را عسل بسیار است ولیکن پسر گریه دارد است

بیت

آنکس که تو انگرت نمی گرداند او مصالحت تو از تو بهتر داند

حکایت ۱۶

اعرابی را دیدم در حلقه جوهریان بصره حکایت همی کرد که وقتی

در بیابان راه گم کرده بودم و از زادیر من هیچ نمانده دل

بر هلاک نهاده ناگاه کیسه یافتم پراز مر و ارید که هرگز آن

* An inhabitant of the skirts of Arabia.

Beyt.— If he is insignificant who acquires the arm of power; he will rise and will twist the arm of the weak.

Robai.— If the weak cat had wings, she would remove the seed of the sparrow from the world.

If the Ass possessed the two horns of the Ox; he would not allow any person to be before his head.

The great Moses (peace be upon him) acknowledged more the mysteries of the creator of the universe, and asked forgiveness for his presumption, and said; The word of God. If God diffused subsistence on his creatures, they would assuredly use oppression.

Sheyr.— What, O deluded man, has drawn thee into risk, that thou hast perished: would therefore, that the ant could not fly.

Robai.— When rank, and silver and gold has come to a sordid fellow, his head necessarily requires a blow.

Did you not hear what Plato said; that ant is best, which has no wings.

Luttefeh.— The father has a great deal of honey, but nevertheless the child possesses heat.

Beyt.— That being who does not make you rich; he knows your welfare better than yourself.

TALE XVI.

I saw a YARABY * speaking in the company of precious-stone merchants of Bosrah, saying, once I had lost my way in the desert, and of provisions had nothing left: I resigned myself † to death: Suddenly I found a bag filled with pearls; I shall never

† Lit. my heart.

ذوق و شادی فرا مویش بکنم پیدا شتم که گندم بریانست
و باز آن حسرت و نومیدی چون معلوم شد که مروارید است

قطعه در بیابان خشک ریگ روان

تشر را در دهان چه در چه صدف

مرد بی تو شش کوفتا داز پای

بر کمر بند او چه زر چه خسوف

حکایت ۱۷

یکی از عرب در بیابان از غایت تشنگی می گفت

شعر

يَا لَيْتَ قَبْلَ مَنْيَتِي يَوْمًا أَفُوزَ بِهَيْتِي

فَكُنتُ أَيْتَلًا طَمَرُ كَبْتِي وَأَطْلًا أَمْلًا قَرَبْتِي

فرد

در بادیه تشنگان بمر دند و ز دجانه بگو فیه میرو و آب

همچنین در قاع بیط مسافری گم شده بود و قوت و قوتش

بآخر آمده در می چند در میان داشت بیار بگردید و ره بجائی

نبرد و سختی بمر و طایفه بر سر او بر سیدند و در مهاش

دیدند پیش درویش نهاده و بر خاک نبشته

قطعه

گر همه ز ر جعفری دارد مرد بی تو شش بر نگیر دگام

در بیابان فقیر سوخته را شلغم پخته به که نقره خام

forget that delight and joy, when I supposed that they were parched wheat; and again that grief and disappointment when it was perceived that they were pearls.

Kitteh.—In the dry desert, abounding in sand; in the mouth of the thirsty, what are pearls, what mother of pearls!

The man destitute of food, who has fallen down; * in his girdle, what is gold; what potsherds!

TALE XVII.

A MAN from ARABIA, through the height of thirst was saying in the desert;

Sheyr.—O that one day before my death I had attained my desire; that the waters had dashed their waves against my thighs: then would I have inclined my mouth to drink, and would have filled my sack.

Furd.—The thirsty have died in the deserts; but from the Tigris, the water goes to Cufa. †

In this manner, a traveller was lost in an extensive plain, and his strength and provisions failed. ‡ He had a few *dirms* in his girdle; he roamed a great deal, but could not arrive at any station, § so he died in distress. A society arrived near him, and saw the *Der-veishes dirms* lying before him, and on the ground was inscribed;

Kitteh.—If a man destitute of provisions, has all the gold of *Jäfer* || he cannot proceed in his steps.

In the desert, to a parched Fakeer, the dressed turnip, is better than fine silver.

* Lit. "by the legs."

† A city in Arabian Irak or Chaldaea.

‡ Lit. came to an end.

§ The phrase *برون* is to carry ones travels to an end: therefore the translation "arrive" is given.

|| *Jäfer* is of the family of *Bermek*, originally from *Bakb* in Khorasan, and highly celebrated all over the East for their generosity, magnificence, and distinguished patronage of men of genius. See Richardson.

حکایت ۱۸

در ویشی میگفت هرگز از دور زمانه ننالیده بودم و روی
از گردش دوران در هم نکشیده مگر وقتی پایم برهنه
مانده بود و استطاعت پای پوششی نداشتم بجامع کوفه
در آمدم دل تنگی در من اثر کرد یکی را دیدم که پای
نداشت سپاس نعمت حق بجا آوردم و بر بی کفشی
صبر کردم

مرغ بریان بچشم مردم سیر کمتر از برگ تره بر خوانست
و آنکه را دستگاه و قدرت نیست شلغم پخته مرغ بریان است

حکایت ۱۹

یکی از ملوک باتنی چند خاصان و در شکارگاه بی بزمستان
از عمارت دور افتاد تا شب در آمد خانه دهقانی دیدند
ملک گفت شب آنجا رویم تا زحمت سرمانکشیم یکی از وزرا
گفت لایق قدر بلند باد شما ان نباشد بخانه دهقانی رکیک
رفتن هم اینجا خیمه زنیم و آتش کنیم دهقان را خبر شد
ما حضری ترتیب کرد و پیشش ملک آورد و زمین خدمت
بدو سید و گفت قدر بلند سلطان بدین قدر زایل نشدی
و لیکن نخواسته که قدر دهقانی بلند گردد و سلطان را
سخن گفتن او مطبوع آمد شبانگاه بمنزل او نقل کرد و
باید ادش خلعت و نعمت فرمود شنیدم که قدمی چند
در رگاب سلطان امیرفت و میگفت

* Lit. dejection affected me.

TALE XVIII.

A DERVEISH was saying, I never ex-
claimed against the changes of fortune, or
frowned at the revolution of the times; but
once my foot was bare, and I could not pur-
chase shoes. I came into the *Jaumeh* of *Cufa*
and my heart was dejected. * I saw one who
had not a leg: I uttered praise for the bles-
sing of God, and was patient in not possessing
shoes.

Kitteh.—A roasted fowl in the eyes of a
satiated man, is inferior to the leaf of a ve-
getable in a trencher:

But to him who has not the means and
power; the dressed turnip is roasted fowl.

TALE XIX.

ONE of the KINGS with some of his
chosen attendants, in a place of hunting in
winter, had strayed far from habitations.
When night approached they saw the abode
of a villager. The King said, let us go there
in the night, that we may not experience the
inclemencies of the cold. One of the Viziers
said, it is not suitable to the dignified rank
of monarchs to go to the house of an insigni-
ficant villager; let us pitch a tent in this place
and make a fire. The villager acquired in-
telligence; he prepared what he had, and
brought it before the King, and kissed the
earth in prostration and said; the exalted
dignity of a king would not be debased by
this motion; † but ye did not wish that the
state of a villager should be heightened. His
speech was approved by the King: at night
he proceeded to his hovel, and in the morning
ordered him robes of honor and wealth. I
have heard that he went some paces in atten-
dance on the King and was saying:

† Lit. by this trifle.

قطعه از قدر و شوکت سلطان گشت چیزی کم
ز التفات بمهمان سرای دهبانی
کلاه گوشه دهبان بآفتاب رسید
که سایه بر سرش افکند چو ندو سلطانی

حکایت ۲۰

گدا ئی سوأل را رکایت کند که نعمتی وافر اندوخته بود
و گنج در گنج نهاده یکی از بادشاهان گفتش همی نماید که
مال بیکران داری و ما را همی هست اگر بیری از آن
و سنگیری کنی چون از تفاع رسد و فاکرده شود و شکر گفته آید
گفت ای خداوند روی زمین لایق قدر برزگوار بادشاهان
نباشد دست هست بمال چون من گدا ئی آلوده گردن که
جو بگدا ئی فراهم آورده ام گفت غم نیست که بگافرمید هم
الْخَبِيثَاتُ لِلْخَبِيثِينَ

بیت گرا آب چاه نصرانی نه پاک است

جهودی مرده میشود چه پاک است

شعر قَالُوا عَجِبِينَ الْكَاسِ لَيْسَ بِطَاهِرٍ

قُلْنَا نَشَدَّ بِهِ شَقُوقَ الْبَبْرِ

شیدم که از فرمان ملک سرباززد و حجت آوردن و شوخ
چشمی کردن گرفت ملک بفرمود تا مضمون خطاب از وی
بر جزو تو بیخ مستخاص کردند

Kittch.—Nothing has been lessened of the dignity and magnificence of the Sultán, through graciousness in the hospitable reception of a villager.

The tip of the villagers cap has reached the sun; because such a monarch as thou hast thrown a shadow over his head.

TALE XX.

They relate a story of a PETITIONING BEGGAR that he had hoarded great wealth, and had amassed treasure upon treasure. One of the Kings said to him, it appears that you possess immense property. I have an emergency; if you will afford me aid with part of it, when resources arrive, it shall be made good, and thanks will be given. He replied, O Sovereign of the universe, it is not suitable to the eminent dignity of Kings, to pollute their auspicious hands with the property of such a beggar as me; because I have amassed it by grains through begging. He said, there is no fear, for I am going to give it to *Caufirs*. * *Filthy things are for the filthy.*

Beyt.—If the water of the well of a christian is impure; a Jew is washing a corpse, what consequence is it.

Sheyr.—They said, the preparation of dung is not cleanly:

We said, we will stop with it, the crevices of the privy. †

I have heard that he turned away his face from the order of the King, and began to object, and became insolent. The King commanded, and they executed the purport of his decree with threats and reprimands.

* A general term for all who are not of the *Islam* or *Mahomedan* faith.

† *Blair's* sentiments on *Homer's Iliad* in the 3d vol. of his Lectures, will strictly apply to this, and many other passages, "and the allusions in some of his similes, even after the allowances that are made for ancient manners, must be admitted to be debasing."

مثنوی
باطافت چو بر نیاید کار سر به پیجر متی کشد ناچار
هر که بر خویش تن نه بخشاید گمر نه بخشد کسی برو شاید

حکایت ۲۱

بازرگانی را شنیدم که صد و پنجاه شتر بار زرد داشت و چهل بنده خدمتگار شبی در جزیره کیش مرا بحجره خویش برد همه شب نیار امیده از سخنهای پریشان گفتن که فلان انبارم بترکستانست و فلان بضاعتم به هندوستان و این قبالة فلان زمین است و فلان چیز را فلان ضمانت گاهی گفتی خاطر مشوش است هوای اسکندریه دارم که هوای خوش است باز گفتی دیار مغرب خوشتر است سعد یا سفری دیگرم در پیش است اگر آن کرده شود بقیه عمر خویش بگو شه بدینم گفتم آن کدام سفر است گفت گوگردیاری را بچین خواهم بردن که شنیده ام قیمتی عظیم دارد و از آنجا کاسه چینی را بروم و دیبا بروم و ابرو و فولاد هند را بحلب و آبگینه حلبی به یمن و بر دیمانی پیارس و از آن پس ترک سفر کنم و بدوکانی بدینم چند ان ازین جنس مانو لیافرو ریخت که بیش طاقت گفتنش نماند گفت ای سعدی تو هم سخنی بگویی از آنها که دیده و شنیده گفتی

آن شنیدستی که وقتی تاجری در بیابانی بیفتاد از سیر
گفت چشم تنگ دنیا دار را یا قناعت پر کند یا خاک گور

* The persian idiom is singular.

† Lit. quadruped.

Musnevee.—When business is not effected by courtesy; it inevitably concludes in loss of character. *

He who does not shew favor on himself; if no one bestows favors on him, it is just.

TALE XXI.

I have heard of a MERCHANT who possessed one hundred and fifty camel-load of gold; also forty slaves. One night in the island of *Keish* he took me to his habitation; he did not rest all night through relating unconnected stories; viz. such a partner of mine is in *Turkistaun*; and such property of mine in *Hindoostan*; and these are the title-deeds of such lands; and such a person is security for such a thing. Sometimes he would say, my mind is perplexed; I wish for *Alexandria*, because the air is pleasant. He would again say, the climate of the west is better: O *Sadi*, I have another journey in prospect; if that is completed, I can sit down in retirement the remainder of my days. I said, what journey is it? He said, I wish to carry the sulphur of *Persia* to *China*, because I have heard that it bears a high price; and thence, *China*-ware to *Roum*; and the brocade of *Roum* to *Hind*; and the steel of *Hind* to *Aleppo*; and the glass of *Aleppo* to *Yemen*; and the hangings of *Yemen* to *Persia*; and after that relinquish travels and sit down in a shop. He poured out so much of this species of melancholy, that he had not afterwards the power of speaking; he said O *Sadi*, do you also mention something of what you have seen and heard. I said,

Kitteh.—You may have heard that once a merchant in the desert, fell from the Camel: †

He said, the narrow views of the worldly man; either contentment, or the earth of the grave satisfies. ‡

† Lit. "fills"

حکایت ۲۲

TALE XXII.

مالداري را گویند که به سخی اندر چنان معروف بود که حاتم
طائسی در کرم ظاهر حالش بنعمت دنیا آراسته و خست
نفس بجایی نوی همچنان در نهادش متمکن تا بجایی که نانی
بجانی از دست ندادی و گریه را بویهره را بلقمه نینداختی
و سگ اصحاب کف را استخوانی نینداختی فی الجمله کسی
خانه او را در کشاده ندیدی و سفره او را سر کشاده

They speak of a MAN OF PROPERTY, that he was as much distinguished for penury, as *Hàtim Tàè* for generosity. He was externally decorated with worldly wealth; but the vileness of his natural disposition was still fixed in his composition, to that degree, that he gave not a single loaf to save a soul; and would not gratify the cat of *Abou Hurriera* with one morsel; and would not cast a bone to the dog of the companions of the cave. * In fine, no one used to see either his house, with the door open, or his table spread.

بیت او ویش بجز بوی طعامش نشمیدی
مرغ از پس نان خوردن او ریزه نچیدی

Beyt.—The poor could only scent the smell of his victuals; the birds could not pick crumbs after he had eaten bread.

شنیدم که بدریای مغرب اندر راه مصر برگرفته بود و خیال
فرعون در سر کرده قوله تعالی حتی اذا اذکرک
الغرق بادی مخالف گرد گشتی بر آمد غرقش کرد

I have heard, that by the western seas, he had taken the road of Egypt, and had got into his head the ideas of Pharaoh. The word of God "even till he was overtaken by shipwreck." A whirlwind surrounded the ship and sunk it.

باطبع مروت چه کند دل که نسازد شرط همه وقتی نبود لایق کشتی
دست دعا بر آورد و فریادی فایده خواندن گرفت قوله
تعالی فان اركبوا فلي الغلک دعوا لله مخلصین
له الدین

Furd.—What can the heart do, that does not adapt itself to the depressed mind: the wind is not always adapted to the vessel.

He raised his hands in prayer and began to make unavailing exclamations. The word of the ALMIGHTY. "therefore when they embark in a Vessel, they invoke God and are thereby sincere believers."

دست تضرع چه سود بنده محتاج را
وقت دعا بر خداگاه کرم در بغل

Furd.—Of what benefit to the necessitous slave, is the hand of petition: at the time of asking, it is towards God; at the time of bestowing, under the armpits.

* The Seven sleepers. Vide page 8th.

قطعه
از زرو سیم را حتی برسان خوشن هم تمسختی بر گیر
د آنکه این خانه از تو خواهد ماند خشتی از سیم و خشتی از زر گیر
آورده اند که در مصر اقارب درویش داشت بعد از هلاکت
او به بقیت مال او تو انگر شدند و جامه های کهنه بهر گ
او بدریدند و خنر و دیبا و میاطیر بریدند بهر آن هفته یکی را دیدم
از ایشان برباد پائی روان و غلامی چند در پی او روان

قطعه
و ه که گمر مرده باز گردیدی بمیان و بیله و پیوند
ر د میراث سخت تر بودی وارثان را از مرگ خویشاوند
بسا بقره معرفتی که در میان ما بود آستینش گمر قم و کفتم
بیت
بخور ای نیک سیرت و سهره مرد
گان نگویند بخت گمر دگر دو نخورد

حکایت ۳۳

صیادی ضعیف را ماهی قوی بدام اندر افتاد و طاقت ضبط آن
نداشت ماهی بر و غالب آمد دام از دستش در ر بود و
برفت

قطعه
دام هر بار ماهی آوردی ماهی این بار رفت و دام ببرد
شد غلامی که آب جو آورد آب جوی آمد و غلام ببرد
بیت
صیاد نه هر بار شکاری ببرد شاید که یکی روز پانگش بدرد

* The persian idiom is singular.

Kittch.—Impart comfort with gold and silver; enjoy also yourself, the benefits.

Learn that this abode will be left by you; * take a brick of silver, and a brick of gold.

They state that he had some indigent relations in Egypt. After his demise, they grew rich by the remainder of his property, and on his death they rent their old apparel and cut out *khuz* and *debà*, and *mushateer*. † In that very week I saw one of these on a fleet horse, and a number of servants running behind him.

Kittch.—O! were it, that the dead was again to return among wife and relatives;

The relinquishment of inheritance would be more hard to the heirs, than the death of a relation.

Through a former acquaintance that was between us, I laid hold of his sleeve and said;

Beyt.—Eat, O man of good disposition and principles; for that man of adverse fortune has amassed, but has not enjoyed.

TALE XXIII.

A huge fish fell into the net of a WEAK SPORTSMAN, and he had not the ability of securing it. The fish overpowered him, disengaged the net from his hand and went off.

Kittch.—The net always brought fish; the fish has this time gone off, and has carried away the net.

A slave went off that he might bring the water of a rivulet; the current came and took the slave away.

Beyt.—The huntsman does not every time carry away game; it may happen that one day, a tiger may tear him.

† Names of linen and silks.

دیگر صیادان دریغ خور و ندو ملا متش کردند که چنین صیدی
در دامت افتاد نتوانستی نگاهداشتن گفت ای برادران
چه توان کرد که مرار روزی نبود و ماهی را همچنان روزی
چند باقی مانده بود

حکمت

صیاد بی روزی در دجله ماهی بگیرد و ماهی بی اجل در خشکی نمیرد

The other sportsmen became sad, and reprimanded him saying, such sport fell into your net, could you not secure it? He said, O brethren, what could be done, for I had not good luck, and hence to the fish there were some days of grace.

Maxim.—An unlucky sportsman catches not fish in the Tigris; and the fish undoomed to die, dies not on shore.

حکایت ۲۴

دست و پا بریده هزار پای را بکشت صاحب دلی برو بگذشت
و گفت سبحان الله با هزار پای که داشت چون اجلش
فرار سید از بی دست و پای نتوانست گریخت

مثنوی

چو آید ز پس دشمن جان ستان ببندد اجل پای مرد ووان
در آن دم که دشمن پیاپی رسید کمان کیانی نشاید کشید

TALE XXIV.
THE DEPRIVED of hands and feet * killed the thousand footed animal. A *Saheb-Dil* approached it and said; HOLY GOD, with the thousand feet that it had, since its time arrived, it could not fly from one without hands or feet.

Musnevee.—When the life-destroying enemy arrives from behind; death binds the legs of the running man.

At that moment when the enemy has come up, step to step; the *Keiaun* † bow should not be drawn.

حکایت ۲۵

ابلهی سمن را دیدم خلعتی شمین در بر و مرکبی تازی در
زیر و قصبی مصری بر سر کسی گفت ای سعدی چگونه
می بینی این دیبای معلم برین حیوان لایعلم گفتیم خطی
ز شیت که بآب زر نبشته است

TALE XXV.
I saw a valuable robe on the shoulder of a BULKY FOOL, and a Tàzee horse under him, and a *kussub* ‡ of Egypt on his head. Some person said, O *Sàdi*, in what light do you see this conspicuous brocade on this illiterate brute? I said, it is an ugly character which is written with water-gold.

Sheyr.—Verily the ass bears a similitude to man, in that it has offspring and a form; also that it has a voice.

Also the sages have said, one handsome person is preferable to a thousand robes of brocade.

شعر

قَدْ شَابَهُ بِالْأَوْرَاجِ حَارٌّ
عَجَلًا جَسَدًا أَلَّهُ خَوَارٌّ

و بزرگان گفته اند یک خلقت زیبا به از هزار خلعت دیبا

* A Snake.

† The surname of the 2d dynasty of the Persian Kings.

‡ A superb dress.

قطره بآرد می نتوان گفت ماند این حیوان
 بجز در اعدا و دستار و نقش بیرونش
 نگرد تو در همه اسباب و ملک هستی او
 که هیچ چیز نیایی حلال جز خونش
 شریف اگر متضعف شود خیال مبد
 که پایگاه بلندش ضعیف خواهد شد
 و رآستانه سیمین بهیچ زر برزند
 گمان مبر که هرودی شریف خواهد شد

حکایت ۲۶

زدی گدا می را گفت شرم نداری که دست از برای جوی
 سیم پیش هر لایم دراز میکنی گفت
 دست دراز از پی یک جبه سیم به که بپزند بدانگی دو نیم

حکایت ۲۷

مشت زنی را حکایت کنند که از دهر مخالف بدخشان آمده بود
 و از خلق فراخ و دست تنگی بجان رسیده شکایت پیش
 پدر برد و اجازت خواست که عزیم سفر دارم مگر بقوت
 باز و دامن گامی فرا چنگ آرم که بزرگان گفته اند
 فضل و هنر ضایع است تا ننمایند
 هر دیر آتش نهند مشک بسایند

Kitteh.—It cannot be said, this brute resembles man; with exception to the shirt and the turban, and his outward mein.

Look thou into every material of his composition; when, thou wilt not find any thing lawful but his blood.

Kitteh.—If a great man becomes indigent, do not imagine that his dignified eminence will suffer.

And if they were to drive golden studs into silver thresholds, do not suppose that the Jew would be great.

TALE XXVI.

A THIEF said to a beggar, are you not ashamed to extend your hand to every vile man for a grain of silver? He said;

Beyt.—The hand extended for one grain of silver is better, than to have it cut * into two halves for a *daung*. †

TALE XXVII.

They speak of a BRUISER, that he exclaimed against the unfavorable times; and through a great appetite, but scanty means, he had come to the point of death. He carried a complaint before his father, and asked permission, saying, I am intent upon travel; perhaps with strength of hand, I may obtain the object of desire; ‡ for the sages have said;

Beyt.—Perfection and abilities are lost, when they do not exhibit them; they place aloes-wood on fire and rub musk.

* The Persian uses the 3d person plural. The 1st note, in page 68 will apply to this passage.

† A coin.

‡ *Lit.* I may bring into grasp, the skirt of views.

پدر گفت ای پسر این خیال محال از سر بر رکن و پای
قناعت در دامن سلامت کش که خردمندان گفته اند دولت
نه بگوشت نیست بلکه چاره آن کم جوشید نیست
بیت کس نداند گرفت دامن دولت بزور
کوشش بیفایده است و سهم برابر وی کور

The father said, O son, remove this distressing thought out of your head, and contract the feet of contentment within the skirt of safety; for the wise have said; affluence is not by efforts; rather, its remedy is little agitation.

Beyt.—No one can forcibly seize the skirt of fortune; *Wusmeh* * on the eye-brows of the blind, is useless pains.

بیت اگر بر سر مویت دو صد خرد باشد
خرد دیگر دنیا بد چو بخت بد باشد

Beyt.—If two hundred faculties were on the point of each of your hairs; when destiny is unfavorable, faculties would not be available.

بیت چه کند زورمند و اثر و نخت باز وی بخت به که باز وی سخت
پدر گفت ای پدر فواید سفر بسیار است از نزهت خاطر
و حسن منافع و دیدن عجایب و شنیدن غرایب و تفرج
بآمدن و مجاورت خلدان و تحصیل جاه و ادب و مزید مال
و مکنت و معرفت یاران و تجربت روزگار و چنانکه مساکان
طریقت گفته اند

Beyt.—What can a strong man, but of bad fortune do; the arm of fortune is superior to the arm of strength.

The son said, O father, the advantages of a tour are various; comprehending the delight of the mind and acquisition of benefit; and seeing curiosities and hearing wonders; and viewing towns, and neighbouring paradises; and the acquirement of reputation and etiquette; and the improvement of fortune and power; and the knowledge of friends and the proving of the times; as the pursuers of wisdom have said:

رباعی تابد و گان خانه در گروی هر گز ای خام آدمی نشوی
بر و اندر جهان تفرج کن پیش از آن روز که ز جهان بروی
پدر گفت ای پسر منافع سفر بدین نمط که تو گفتی بسیار است

Robai.—Whilst thou art attached to the shop of thine house; thou canst never, O simpleton, become a man.

Enter into the world; make observations, before the day when thou shalt quit the world.

ولیکن مستمربین طایفه را است نخستین باز و گانی که با وجود
نعمت و مکنت و غلمان و کنیزگان دلاویز و مستانگردان چابک

The father said, O son, the advantages of travel, of the nature you have stated, are numerous; but are reserved to five orders; Primo, the merchant, who through existence of wealth and splendor, and heart-engaging slaves and slave-girls, and agile servants,

* The leaves of woad; also their juice, indigo, with which they paint the skin, or dye cloth. See Richardson.

هر روز بشت هر می و هر شب بمقامی و هر دم بتفریح گاهی از

نعم دنیا متمتع باشد

قطعه منعم بکوه و دشت و بیابان غریب نیست

هر جا که رفت خیمه زد و نو آگاه ساخت

و آنرا که بر مراد جهان نیست دست رس

در زاد بوم خویش غریب است و ناشناخت

دوم عالمی که بمنطق شیرین و کلام نیکین و قوت فصاحت

و مایه بلاغت هر جا که رود قدر و قیمتش شناسند

بخند متش اقدام نمایند و هر جا که نشیند اگر نام کنند

قطعه وجود مردم دانا سال زر طلاست

که هر گجا که رود قدر و قیمتش دانند

بزرگ زاده نادان بشت هر و اماند

که در دیار غریبش هیچ نتانند

سیوم خوب روی که درون صاحب دلان بمخاطبت او

میل کنند که بزرگان گفته اند اندکی جمال به از بسیاری مال و گویند

روی زیبا مرهم دلهای خسته است و کلید درهای بسته لاجرم

صحبت او را همه جانفروست شناسند و خدمتش را منت دانند

قطعه شاهد آنجا که رود عزت و حرمت بیند

و بر اند بقرش پدر و مادر خویش

is each day in a city, and each night at a station, and every moment in a recreating situation: he is in enjoyment of the good things of this world.

Kitteh.—The affluent is not a stranger in hills, and plains and deserts; wherever he goes, he pitches a tent, and prepares a resting place: *

But he, whose hand reaches not to worldly wishes; is a stranger and unknown in his native land.

Secondly, the learned man, who with sweet articulation and savory speech, and power of eloquence, and stock of learning, wherever he goes, they know his estimation and value, and discover a readiness in his service; and wherever he sits, they observe respect.

Kitteh.—The person of the learned man is like golden coin; which, wherever it goes, they know its worth and value:

The senseless son of an eminent man is like leather-money, for they will not, for any thing, receive him in a foreign country.

Thirdly, the comely, of whose society the hearts of the *Sâheb-Dils* are desirous: for the great have said; "a little beauty, is better than much wealth." also they say, a beautiful countenance is salve to broken hearts, and the key to closed doors; consequently, in every place they esteem its company a boon, and account its service an honor.

Kitteh.—Whithersoever the lovely goes, she experiences court and respect; even if her father and mother expel her with indignation.

پر طاووس در اوراق مصحف دیدم
 گفتم این منزلت از قدر تو می بینم پیش
 گفت خاموش هر آنکس که جالی دارد
 هر کجا پای نهید دیده دارم پیش
 رباعی چون در پسر موافقت و دلبری بود
 اندیشه نیست گریه را زوی بری بود
 او گوهر است گوشتی اندر میان مباحش
 در یتیم را همه کس مشتری بود
 چهارم خوش آوایی که بحجره داودی آب از جریان
 و مرغ از طیران باز دارد پس بوسیلت این فضیلت دل
 مشتاقان صید کند و ارباب معنی بمنادیت او رغبت
 نمایند و انواع خدمت کنند
 شعر سَمِعَني اَلَيْ حُسْنِ الْاَغَانِي
 مَنْ ذَا الَّذِي لَهُ حُسْنُ الْاَلْهَانِي
 قطعه چه خوش باشد آواز نرم حزین
 بگویش حریفان مست حبوح
 به از روی زیباست آواز خوش
 که آن خط نفس است و این قوت روح
 پنجم گمینه پیشه وری که بسی باز و کفاف بدست آرد تا
 آبرویش از بهر نان ریخته نکرد چنانکه خردمندان گفته اند

I saw the feathers of the peacock within the leaves of the *Mosáhuf*: * I said, I conceive this honor above your rank.

It said, silence; every individual person who possesses some beauty, wherever he plants his footsteps, they lay their eyes before him.

Robâi.—When there is in an youth, courtesy and fascination; no apprehension exists if the father is separate from him.

He is a pearl: tell him, do not remain within the Oyster; of a precious pearl every person is the purchaser.

Fourthly, the sweet-voiced person, who with David-like tone, stops the stream from flowing and the bird from flying; therefore by means of this qualification, he ensnares the hearts of the transported, and the professors of truth betray a desire for his society, and serve him in various modes.

Sheyr.—My ear is inclined to the melody of songs; what is he who has personal beauty?

Kittah.—How agreeable is the soft and melancholy note, to the ears of the devoted companions † of the cup.

Better than a beautiful countenance, is a melodious voice; for *that* is the delight of the mind, but *this*, the subsistence of the soul.

Fifthly, one of a low occupation, who by the exertion of arms, obtains a livelihood that his character might not suffer for the sake of bread: as the wise have said:

* The Korân.

† Or "inebriated competitors."

قطعه
گرم بفریدی رود از شهر خویش سختی و محنت نبرد پاره دوز
و رنج را بی فدا از ملک خویش گم سینه خید ملک نیم روز
چنین صفتها که بیان کردم ای پسر در سفر موجب جمعیت
خاطر است و داعی طیب عیش و آنکه ازین جمله بی بهره
است بخینال باطل در جهان برد که دیگر کسش نام و نشان نشود و

قطعه
هر آنکه گردش گیتی بکین او بر خاست
بغیر مصلحتش رهبری کند ایام
کبوتری که دیگر آشیان نخواهد دید
قضا همی برد او را بسوی دانه و دام
پسر گفت ای پدر قول حکما را چگونه مخالفت کنیم که گفته اند
رزق اگر چه مقسومست باب حصول آن خلق را تعلق
شرطست و بلا اگر چه مقتدر است از ابواب دخول آن
احترام از واجب

قطعه
رزق هر چند بیگان برسد شرط عقلست حستن از در
و رچه کس بی اجل نخواهد مرد تو مرو در دمان اثر در
درین صورت که منم بپایل دمان بزنم و با شیر زیان پنجه
در افکنم پس مصلحت آنست که سفر کنم گزین پیش طاقت
بینوائی ندارم

قطعه
چون مرد او و تاد زجای و مقام خویش
دیگر چه غم خورد همه آفاق جای اوست

* Lit. commerce, medium, &c.

Kitteh.— If a sewer of patches was to proceed on a journey, he would not suffer hardship and trouble ;

But if the King of the meridian was to fall from his kingdom into a desert, he would go to sleep hungry.

Such acquisitions as I have particularized O son, are the means of ease of mind in travel, and are claimants to the sweets of pleasure ; but he who is secluded from either of these, goes into the world with absurd notions, for no one will again hear his name or his description,

Kitteh.— Any person against whom the revolution of the times has arisen in enmity ; the seasons guide him to ill.

The pigeon who shall not again see his habitation ; destiny conducts him towards the grain and the snare.

The youth said, O father, how can I contradict the declarations of the wise who have said ; although livelihood is portioned, exertion * is conditional to men, as the means of its acquisition : and although calamity is destined, against the passage of its entrance, precaution is expedient.

Kitteh.— Although subsistence doubtlessly is acquired, † it is the province of prudence to seek it from without.

And although no one shall die before the period of death, do not you walk into the mouths of dragons.

In the state in which I am, I can grapple with the wild elephant, and close with a devouring lion, therefore it is advisable that I make a tour, as I cannot any longer endure want.

Kitteh.— When a man has fallen from his post and rank, what care can he afterwards have ; all quarters are his residence.

† Lit. " without doubt arrives."

شب هر تو انگر مي بسرا گسي همير و
 درویش هر کجا که شب آمد سرای اوست
 اورا مقام و مسکن و ماوا چه حاجت است
 هر جا که ميرود همه ملک خداي اوست
 اين گفت و پدر را وداع کرد و بخت خواست و روان شد
 و هنگام رفتن شنيدن شش که باخود ميگفت

بیت
 هر روز چو بختش نباشد بکام بجایي رود کشتن اند نام
 بچنين تابر سید بکناره آبی که سنگ از صلابت او بر سنگ
 همی آمد و خروشش بفر سنگ هميرفت

بیت
 سهرنگین آبی که مرغ آبی در وایمن نبود
 کمترین موج آسیا سنگ از کنارش در بود
 گروهی مردمان را دید هر یک بقراضه دور معبر کشتی نشسته
 و رخت سفر بر بسته جوان را دست عطا بسته بود زبان شناس
 بر کشود چند آنکه زاري کرد ديار ي نگردند

فرد
 بی زرنه تواند که کند با کس زور گز زرداري بزور محتاج نه
 ملاح سیمروت از و بر گردید و بخندید و گفت
 فرد
 زرنه داري نتوان رفت بزور از دریا
 زورده مرد چه باشد ز یک مرد بیمار

At night each rich man goes into a dwelling; wheresoever the poor is benighted, it is his abode.

What need has he for a station or dwelling or habitation; wherever he goes, the whole of God's world is his.

He said this and bid adieu to his father, and begged a blessing and went off; and at his departure they heard him say to himself;

Beyt.—The man of parts, when destiny is not in accord with his wishes, should go to a place where they know not his name.

Thus, till he arrived on the banks of a torrent, from the boisterousness of which, stones rolled upon stones, and its roaring extended to a *fursung*. *

Beyt.—So formidable a torrent, that the water-fowl was not safe in it; the smallest wave carried away a milstone from the banks.

He saw a body of men sitting in a ferry; each with a cruz of gold and the necessaries of travel bound up. The youth's hand of gift was closed; he gave scope to his tongue of solicitation; with all his entreaty, they did not befriend.

Furd.—Without money there is not a capability of exerting strength with any body; if you possess money, there is no need for strength.

The inhumane waterman turned away from him, and laughed and said,

Furd.—You do not possess money; a river cannot be crossed by strength: what is the strength of ten men; produce the fee of one man.

* About a league.

جوان را دل از طعنه ملاح بهم برآمد خواست که از و انتقام
کشد کشتی دور رفقه بود آواز داد و گفت اگر برین جامه
که پوشیده ام قناعت کنی دریغ نیست ملاح طمع کرد و کشتی
باز گردانید

بیت
بدوزد شره دیده هوشمند در آرد طمع مرغ و ماهی به بند
چندانکه ریش و گریبانش بدست جوان افتاد بخود دور
کشید و بی محابا فرو کوفت یارانش از کشتی بدر آمدند که
پشتی کنند در شستی دیدند پشت بگردانیدند جز این چاره
بداشتند که با او بمصالحت گردانیدند و با جرات کشتی مسامحت نمایند

مثنوی
چو پر خاش بپینی تخیل بیا که سهیلی به بند در کارزار
بشیرین زبانی و لطف و خوشی توانی که پهلای بمو بی کشتی
لطافت کن آنجا که بپینی ستریز نبرد قز نر م را تیغ تیز
بعذر ماضی در قد مشش افتادند و باو سه چند بنفاق بر سر و
چشمش بدادند پس بکشتی در آورند و روان شدند
تا برسیدند بستونی که از عمارات یونان در آب ایستاده
بود ملاح گفت کشتی را خرابی هست یکی از شما که دلاور
تر است و مردانه و زورمند باید که بدین ستون برود و

The heart of the youth became vexed by the raillery of the waterman ; he was desirous of taking vengeance of him : the boat had gone far. He cried out and said, if you would be content with this garment that I wear, no reluctance exists. The waterman was avaricious and turned the boat.

Beyt.—Avarice sews the eyes of a man of knowledge ; avidity draws birds and fish into embarrassment.

Insomuch, that his beard and collar fell into the hands of the youth ; he drew him towards himself, and dashed him unmercifully. His friends came out of the boat that they might back him ; they beheld cruelty ; turned their backs ; saw no other alternative except compromising with him by reconciliation, and shewing an indifference for the fee of the ferry.

Musnevee.—When you see strife, bear with it ; for lenity obstructs the entrance of conflict.

With sweet words, and kindness and agreeableness, you can draw an elephant by a hair.

Observe gentleness in that place where you see strife ; a sharp sword cuts not soft silk.

In excuse for the past, they fell on his feet, and bestowed some kisses upon his head and eyes in deceit : so they brought him into the boat and steered off ; thus, they arrived at a pillar of the buildings of Greece which was standing in the water. The waterman said, the boat is damaged ; it is requisite that one of you, who is the most intrepid, and bold, and powerful, should go to this pillar, and

حطام کشتی بگیرد تا از عمارت نخل کنیم جوان بغرور دلاوری که
در سر داشت از خصم دل آزرده نیندیشد و قول حکماست که
گفته اند هر کس از نجبی رسانیدی اگر در عتب آن صد
راحت برسانی از پادش آن یک رنجش ایمن مباش
که پیگان از جرأت بد آید و آزار آن در دل بماند

بیت چه خوشی گفت یکتاش با خیل تاش

چو دشمن خراشیدی ایمن مباش

قطعه

مشو ایمن که تنگ دل کردی چون زدست دلی به تنگ آید

سنگ بر باره حصار مزن که بود کز حصار سنگ آید

چند آنکه مقود کشتی بساعد بر پیچید و بر بالای ستون رفت

و تلاح زمام کشتی از کفش در گرانید و کشتی بر اند بیچاره

در آنجا متحیر بماند روزی دو بلا و محنت کشید و سختی دید سیوم

روز خوابش گریبان گرفت و آب انداخت بعد از شبانه روز

دیگر بر کنار در افتاد از حیاتش رقتی ماند بود بر گ

در ختان خوردن گرفت و بیخ گیاهان بر آوردن تا اندکی

قوت یافت سرد در بیابان نهاد و میرفت تا تشنه و بی طاقت

بر سر چاهی بر سید قومی برو کرد آمده بودند و شربت آب

به پیش میامی آشفامیدند جوان را چیزی در دست نبود

چند آنکه طلب کرد و بیچارگی نمود و رحمت نیاوردند

lay hold of the rope of the boat, that we may make the pillar. The youth through the vanity of intrepidity which he entertained in his head, did not dread his offended enemy. Also these are the declarations of wise who have said; To whomsoever you have caused one injury; if after that, you was to impart a hundred good offices, do not remain in security from the revenge of that one injury; for the dart may come out of the wound, but its agony continues in the mind.

Beyt.—How happily did *Yektaush* say to a *Kheyltaush*; * when you have irritated an enemy, remain not in security.

Kitteh. †—When by thy hand a single heart becomes distressed; do not entertain safety, for thou wilt be disappointed.

Do not cast a stone on the ruins of a Castle, for it may happen that a stone may come from the castle.

He even bound the rope of the boat round his wrist, and ascended the top of the pillar: so the waterman tore the reins of the boat off his hands, and pushed the boat off. The helpless man remained there in amazement. About two days he sustained trouble and misery, and proved distress: The third day, sleep seized his collar, and threw him into the water. After the day and night following, he fell upon the beach, and had a short time more to live. He began to eat the leaves of trees and to pluck up the roots of herbs: thus, he gained a little strength, inclined himself towards wilds, and was going; when, thirsty and debilitated, he arrived at the head of a well: a body of people had assembled to it, and were drinking a draught of water for a *pisheyz*. ‡ The youth had nothing in his hand, howmuchsoever he begged, and declared his indigence, they shewed no pity.

* Proper names.

† This stanza is transposed, for the purpose of English order.

‡ A small piece of money.

دست آمدی در از کمر دمیست زنده بضربت تنی چند را
فرو کوفت مردان غلبه کردند و بی محابا بزدند و مجروح شدند

قطعه
پشته چوپر شد بزد پیل را با همه مردی و صلابت که اوست

مور چکانرا چو بود اتفاق شیر زیانرا بدر اند پست

بحکم ضرورت خسته و مجروح در پی کاروانی افتاد و گرفت

شبانگاه بر رسید بمقامی که اززدان پر خطر بود کاروانیان را

دید که لرزه بر اندام افتاده و دل بر هلاک نهاده جوان گفت

اندیشه مدارید درین میان یکی منم که تنه پانچاه مرد را جواب

دهم و دیگر جوانان هم یاری دهند چون این گفت مردم کاروان

را با لب او دل قوی شد و صحبتش شادمانی کردند و بنان

و آب او را دستگیری واجب داشتند جوان را آتش معده

بالا گرفته بود و عنان طاقت از دست رفته لقمه چند از سیر

فرط اشتها تناول کرد و دمی چند آب در اثرش آشامید

تا دیو در و نش بیار امید و خوابش در بود و بخفت پیر

مردی جهان ندیده در آن کاروان بود گفت ای یاران

من ازین بد رفته شما اندیش ناکم چند آنکه نه اززدان چنانکه

کایت کنند که اعرابی را در می چند گیر آورده بود و بشب

از تشویشش تو ریان در خانه تنه ها خواش نمیدری یکی از

دوستان را بر خود نخواه تا وحشت تنه ها سی بدید ارا و منصرف کند

He extended the arm of violence, but could not obtain it: necessarily he knocked some of them down: the men attacked, and beat him unmercifully; and he was wounded.

Kitteh.— When gnats have collected, they can vanquish an elephant, notwithstanding all the courage and terror which it possesses.

When ants have combination, they can flay a devouring lion.

Through necessity, debilitated and wounded, he followed a caravan and departed. At night they arrived at a place which was dangerous through robbers: he saw that a tremor had seized the body of the caravan, and that they were resigned to destruction. The youth said, entertain not apprehension; within this assemblage, I am one, who alone can oppose fifty men; do others also give assistance. When he said this, the hearts of the people of the caravan, from his boasting became firm, and they were joyful of his company, and deemed it incumbent to assist him with meat and drink. The fire of the youth's stomach was kindling, and the reins of patience had gone from his hands: he eat a few mouthfulls from the excess of appetite, and drank some draughts of water in succession to it: thus, his inward giant acquired ease and sleep snatched him away, and he slept. An old man, experienced in the world was in the caravan, who said, O friends, I am more apprehensive of this companion of yours, than of thieves. So they relate a story, that an *Yaraby* * had amassed some *dirms* † and in the night through fear of robbers, when alone in a place, sleep affected him not. He called to him one of his friends, that he might pass the dreariness of solitude in his sight.

* An inhabitant of the skirts of Arabia.

† *Lit.* that a few dirms had accumulated to an *Yaraby*.

شبی چند در صحبت او بود چندانکه بر در مهباش و قوف
یافت بهر دو سفر کرد بامداد آن دیدند اعرابی را عریان و
گریان گفتند حال چیست مگر آن در مهباش ترا زد بر دگفت
لا والله بر دگر بود

قطعه

هرگز ایمن ز مار نه نشستم تا بدانستم آنچه خصلت اوست
زخم دندان دشمنی تیز است که نماید بچشم مردم دوست
چه دانید که این هم از جمله دزدان باشد که بعیاری در میان
ما تعبیه شده است تا بوقت فرصت یار امر اخبر کند پس
مصلحت آن می بینم که او را خفته بگذاریم و رخت برداریم
و روان شویم. جوانان را تدبیر پیراسته و آرد و مهابتی
از مشیت زن در دل گرفتند رخت برداشتند و جوان را
خفته بگذاشتند جوانان که خبر یافتند که آن فاقا بش برکت
تافت سر بر آور دگر جوان را رفته دیدند بیچاره بسی بگریه
و ربه بجای نداشت تشنه و گرسنه و بی نوار و بی بر خاک
و دل بر مالک نهاده همی گفت

شعر مَانِ اتَّخَذَ ثَنِيَّ وَقَدْ مَرَّ الْعَيْسُ

مَا لِلْغَرِيبِ بِسُوءِ الْغَرِيبِ أَنْ يَسْ

بیت

در شنی کند با غریبان کسی که نابوده باشد بخریت بسی
مسکین درین سخن بود که باد شاهزاده بصید آمده از لشکر
دور افتاده بالای سرش ایستاده همی شنید و در هیتش نظر میکرد

He was a few nights in his company : as soon as he gained knowledge of his money, he took it and made off. In the morning they saw the *Yaraby* naked and crying : they said, what is the matter ; perhaps a thief has carried off your *dirms*. He said no ; fore God my companion has carried them off.

Kitteh.—I never sat in security from a snake, till I knew his ways. *

The wound of the teeth of the enemy is severe, who appears in the eyes of mankind, a friend.

How do you know, but he also may be of the society of robbers, who, to deceive has joined himself to us, that upon occasion he may give his comrades intelligence : therefore I apprehend it prudent, that we leave him sleeping, and transport our property and set off. The counsel of the old man appeared excellent to the young men ; so they took alarm at the bruizer ; removed the property, and left the youth sleeping. The youth gained knowledge of this, at the time when the sun beamed upon his shoulder. He raised his head and perceived the caravan gone. The helpless fellow roared a great deal but arrived at no station. Thirsty and hungry, and without provision, he laid his face on the earth, and his life on destruction, and was saying ;

Sheyr.—What do you speak to me of, since verily the caravan is departed ; no one is companion for a traveller, but a traveller.

Beyt.—That person may inflict distress upon travellers, who might not have been much in travels.

The wretch was saying this, when, a prince came a sporting, having strayed from his troops. He stood over his head, was listening, and was viewing his person :

* *Lit.* till I knew what his habits were.

حاش پریشان و ظاهرش پاکیزه دید پر سید
 که چه کسی از کجا می و بدین جایگاه چون انوتاوی
 برخی از آنچه بر سر او رفته بود اعاده کرد و ملک زاده را بر حال تباه
 او رحمت آور خلعت و نعمت داد و معتمدی با وی همراه کرد
 تابش هر خو و باز آمد پدیدار او شادمانی کرد و بر سلامت
 حاش شکر گذارد و شبانگاه از آنچه بر سر او گذشته بود
 از حالت کشتی و جور ملاح و جفا و ستمیان بر سر چاه
 و عذر کار و انیان با پدر میگفت پدر گفت ای پسر
 نگفتمت در وقت رفتن که تهنی دستانرا دست دلیری
 بسته است و پنجه شیر می شکسته

بیت چه خوش گفت آن تهنی دست سلاخ شور
 چو ی ز ز بهر از پنجه من زور

پسر گفت ای پدر هر آینه تاریخی نبری گنجی بر نداری و تاجان
 در خطر نهی بر دشمن ظفر نیایی و تادانه پریشان کنی
 خرم من بر نگیری نبیانی باند کماهی رنجی که بر دم چه راحت
 حاصل کردم و به نیشی که خوردم چه مایه نوش آوردم

بیت گریه بیرون ز رزق ندوان خورد
 در طلب کاهلی نشاید کرد
 بیت خواص گر اندیشه کند کام نهنگ
 هرگز نکند در گهر انما به بجنگ

he saw his condition squalid, but his appearance comely. He asked saying, who are you, whence are you, and how did you come into this place? He rehearsed part of what had passed over his head. The prince took compassion on his unfortunate condition; gave him a robe * and wealth, and gave a confidential person as his conductor, till he returned to his own city. The father rejoiced at the sight of him, and gave thanks for his safety. At night he was telling his father what had befallen him; † of the circumstances of the boat; and the cruelty of the boatman; the oppression of the villagers at the head of the well, and the treachery of the caravan. The father said, O son, did not I tell you at the time of your departure, that to the empty handed, the hands of bravery are bound, and the lion-paw broken?

Beyt.—How happily did that empty handed *Sulleh-Shoar* ‡ say; a barley-corn of gold is better than fifty muns of strength.

The youth said O father, assuredly till you bear not trouble, you convey not a treasure; and till you expose not your life to danger, you triumph not over an enemy; and till you scatter not grain, you acquire not a barn: do not you see, with the little portion of trouble which I have suffered, what satisfaction I have gained; and with the sting which I have borne, what quantity of honey I have brought?

Beyt.—Although one cannot possess beyond fortune; in search of possessions § indolence should not be manifested.

Beyt—If the diver dreads the mouth of the *Nehung* || he can never get valuable pearls into his grasp.

* *Per*: *Khil'et*.

† *Lit.* respecting what had passed over his head.

‡ A *Sulleh-Shoar* is a horseman that displays the throwing of the javelin, vaulting and other dexterity on horseback. See *Richardson*.

§ "Possessions" understood.

|| A Crocodile; a water Dragon, or similar monster. See *Richardson*.

آسیاب سنگ زیرین متحرک نیست لاجرم تحمل بار گران
همی کند

چه خور و شیر شتر زه در بن غار ^{قطعه} باز افتاده را چه قوت بود
تا تو در خانه صید خواهی کرد دست و پایت چو عنکبوت بود
پدر گفت ای پسر درین نوبت ترا فلک یاور می کرد
و اقبال رهبری تا گلت از خار و خارت از پای بدر آمد که
صاحب دولتی بدو رسید و بر توبه بخشید و گریه حال را به تفقدی
جبر کرد و چنین اتفاق نادر افتد و بر نادر حکم نتوان کرد
زینهار تا درین طمع گیرد و ولع نگردد چنانکه یکی را از ملوک
پارس نیکینی گمراه نماید بر انگشترین بود روزی بحکم تفرج
باشی چند از خاصان بمصلی شیراز بیرون رفت فرمود تا
انگشترین برگزیده نصب کردند تا هر که تیر از حلقه
انگشترین بگذراند خاتم او را باشد اتفاقاً چهار صد حکم انداز
که در خدمت او بودند جمله خطا کردند مگر کو دکی بر بام رباطی
بباز یچه تیر از هر طرفی می انداخت باد صبا تیر او را بحلقه
انگشترین در گذر اندید خلعت و نعمت یافت و خاتم
بوی ارزانی داشت آورده اند که پسر تیر و کمان را بسوخت
گفتند چرا چنین کردی گفت تار و نقی نخستین بر جای بماند

گم بود کنز حکیم روشن رای ^{قطعه} بر نیاید درست تدبیری
گاه باشد که کو دکی نادان بغلط بر هد فزند تیری

Maxim.—The lower stone of the mill is not in motion; it necessarily bears a heavy weight.

Kitteh.—What can a ferocious lion eat within the bottom of a vault; what subsistence can there be to a fallen hawk.

While you will hunt within your house; your arms and legs will continue like a spider's!

The father said, O son, in this instance heaven has been your friend, and fortune your guide. Hence your rose has come out of thorns and thorns from your feet, because a wealthy person approached and favored you, and consolidated your shattered condition by compassion: such a chance rarely happens, and one can assume no command over singularities. Be cautious, that through this ambition, you do not pace round avarice. Thus, one of the Kings of Persia had a valuable gem on his ring. One day for the purpose of recreation, he went with a few of his chosen companions to the *Mussellah* * of Shiraz: he gave orders and they fixed the ring on the dome of *Azud*, † that he who could shoot an arrow through the shank of the ring, the ring should be his. Perchance all of the four hundred executors of commands who were in his attendance, failed: However a youth, upon the top of a charitable edifice, was shooting arrows on all quarters through amusement: the *Zephyr* ‡ conveyed his arrow through the shank of the ring. He received robes and wealth; and the ring was presented to him. They say that the youth burnt the bow and arrow: they said, why did you act thus? He replied, that the first fame might continue firm.

Kitteh.—It sometime happens that from a philosopher of enlightened mind, a good counsel does not issue:

It sometime happens that an uninformed youth, fixes an arrow to a mark by hazard.

* A Temple of prayer, where they assemble on the Ede festival, and is therefore also called an Ede-gah.

† The name of a Post.

‡ The Author appears to have chosen this word as being of a propitious nature.

حکایت ۲۸

درویشی را شنیدم که بخاری در نشسته بود و در بر روی
خود از جهان بسته مایوک و سلاطین را در چشم هست او
شوکت و هیبت نمانده بود

قطعه

هر که بر خود در سوال کشاد تا بمیرد نیاز مند بود
آز بگزار و باد شاهی کن گمردن بی طمع بلند بود

یکی از مایوک آن طرف اشارت کرد که توقع بکرم و اخلاق
مردان چنین است که بامانان و نمک موافقت کنند شیخ
رضاداد بحکم آنکه اجابت دعوت سنت است لَوْنِ حِیَّتْ
اَلْیَ کُزَاعِ بِلَا کُزَاعِ لَکُزَاعِ لَا جَبَّتْ

دیگر روز ملک بعذر قدومش برفت عابد از جای برخاست
و ملک را در کنار گرفت و بسیار تطفیف کرد و شنا گفت
چون ملک برفت یکی از اصحاب شیخ را پرسید چندین
ملاطفت که تو امروز با پادشاه کردی خلاف عادت بود درین
چه حکمت است گفت ای پسر نشنیده که گفته اند

TALE XXVIII.

I have heard concerning a DERVEISH, that he was seated in a cavern, and had shut the door upon himself against the world. In his elevated views, the Kings and Sultáns possessed neither grandeur or majesty.

Kittéh.— He who opens upon himself the door of beggary, * remains needy till he dies.

Reject avidity and exercise monarchy; the neck of the independent † is high.

One of the Kings of that quarter hinted saying, such are the expectations from the beneficence and affability of great men, that they ‡ will join with us in bread and salt. The *Sheikh* gave his consent for this reason; that the acceptance of invitation is lawful. “If I am invited at the distance of a CORAH, to partake of a Kid, and have no Camel, I would certainly accept it.”

The next day the King went to thank him for his attendance. § The *Aubid* sprang from his seat, and took the King in his embrace, and shewed much courtesy, and made compliments. When the King departed, one of the companions asked the *Sheikh*, such favors as you have this day shewn to the King, is contrary to custom, what mystery is in this? He said, O son, have you not heard what they have said?

* The verb is in the Preterit.

† *Lit.* without avarice.

‡ The King addresses the Dervish in the 3d person plural, through respect.

§ This passage is not translated close.

قطعه

هر کمر ابر براط بنشانی واجب آید سجده متش برخواست

Kitteh.—Whomsoever you seat on the carpet, it becomes necessary to rise to his service.

حاجتست این که پیش میرو وزیر پشت خم میکنند و بالا راست

It is requisite that before noblemen and Viziers, they should bend their backs and erect their statures.

مثنوی

گوش تو اند که همه عیروی نشود آواز دف و چنگ و نی

** Musnevee.*—It is in the power of the ear during life, to avoid hearing the sound of the tambour, or *chung*, † or fife :

دید شکید ز تماشای باغ بی گل و نسرين بسر آرد دماغ

The sight can refrain from the diversions of a grove ; the brain can stay without the rose or the narcissus :

ورنبد بالیش اگنده پر خواب توان کرد حجر زیر سر

And if there is not a feather-stuffed pillow ; sleep can be enjoyed with a stone under the head :

ورنبد دلبر مخوانه پیش دست توان کرد در آغوش خویش

Or if the heart-ravishing bedfellow is not present, the hand can be put upon ones own neck ;

وین شکیم بی نر پیچ پیچ صبر ندارد که بسازد بهیچ

But this worthless craving belly, has not patience to adapt itself ‡ to any thing.

* The construction of this *Musnevee* is singular, as it places the *Will* in the organs of the body ; shewing that we may refrain from gratifying the other organs *altogether* ; but not so with the belly, which without some food cannot exist. We do not assert the sublimity of the passage or the depth of the reasoning, leaving this to the Reader's opinion.

† The harp or lute, or any similar instrument,

‡ *Lit.* that it adapt itself.

باب چهارم
در فوائد خاموشي

حكايت ۱

يكي را از دوستان گفتم كه امتناع سخن گفتن بچه علت
اختيار افتاده گفت غالب اوقات در سخن نيك و بد اتفاق
مي افتد و ديده دشمنان جز بدي نميگرايد گفتم دشمن آن به
كه نيكي نبيند

وَأَخْوَالُ الْعَدَاوَةِ لَا يَهْرُ بِصَالِحٍ
إِلَّا وَيَلْبِسُ بِكَذِّ ابِّ أَشَرٍ

بيت

همر بچشم عدوت بزرگتر عيب است
گل است سعدي و در چشم دشمنان خار است

بيت

نور گيتي فروز چشمه هور خوش نيابد بچشم موشك كور

حكايت ۲

باز رگاني را هزار دينار حسارت افتاد پسر را گفت
نبايد كه اين سخن با كسي در ميان نهي گفت اي پدر فرمان
تراست نگويم وليكن مر ابد مين فايده مطاع گردان كه در نهان
داشتن چه مصلحت ديده گفت تا مصيبت دو نشود يكي
نقصان مايه ديگر شتابت همسايه

PART IV.

OF THE ADVANTAGES OF SILENCE.

TALE I.

I ASKED one of my friends saying, for what reason has the prohibition of speaking been preferred? He said, often times good and ill occur in speaking; and the sight of enemies tends only to evil. I said, that enemy is the best, who sees not good.

Sheyr.—And the fraternity of the Enemy never approach the good; but they accuse them of falsehood and vice.

Beyt.—Virtue in the eyes of enmity, is a great vice; Sadi is a rose, but is a thorn in the eye of enemies.

Beyt.—The glare of the enlightener of the universe, the rays of the sun; does not appear pleasant to the eyes of the blind mole.

TALE II.

A MERCHANT sustained the loss of a thousand *dinars*. He told his son, it is not proper that you should lay this circumstance before any body. He said, O father, it is your command, I will not mention it; but however, make me acquainted with this object; that is, what advantage you have seen in its concealment. He said, that the misfortune be not two fold; first the loss of property; the other, the exultation of neighbours.

بیت
مگو اندوه خویش باد شمعان که لاجول گویند شادی کنان

Beyt.—Do not communicate your sorrow to enemies, for they will exultingly exclaim, *lahowl!* *

حکایت ۳

جوانی خردمند از فنون فضایل حظی وافر داشت و طبعی ناقد
چندانکه در محافل دانشمندان نشستی زبان از گفتن سخن
به بستی باری پدرش گفت ای پسر تو نیز آنچه وانی بگویی
گفت در رسم که پرسندم از آنچه ندانم و شهر مساری برم
آن شیدی که صوفی میکوفت ^{قطعه} زیر نعلین خویش میخ چند
آستینش گرفت سرهنگی که بیا نعل بر ستورم بند

TALE III.
A YOUTH of understanding possessed a happy portion † of excellent qualifications, and a penetrating genius; inasmuch as he sat in the company of the wise, he restrained his tongue from speaking. Once his father told him, O son, do you also mention what you know. He said, I fear that they might ask me of what I do not know, and I should experience shame.

Kitteh.—Have you heard, that a Soph was driving a few nails into the heel of his shoes;

A *Surhung* ‡ laid hold of his sleeve saying, come, shoe my beast.

Beyt.—Not having spoken, no one has any concern with you; but when you have spoken, bring its proof.

بیت
نگفته اند ارد کسی با تو کار ولیکن چو گفتی دلایش بیار

حکایت ۴

عالمی معتبر را مناظره افتاد با یکی از ملاحد ^{لحد} لعنهم الله
حجت با او بس نیامد سپر بیداخت و برگشت کسی
گفتش تو با چندین فضل و علم و ادب که داری بابی دینی
حجت بر نیامدی گفت علم من قرآنست و حدیث و گفتار
مشایخ و او بدینها معتقد نیست و نمی شنود مرا شنیدن
کفر او بچه کار آید

TALE IV.
A disputation occurred between a noted LEARNED MAN and one of the HERETICKS, (the curse of God be upon them) but he could not triumph over him by argument: he gave up the contest § and returned. Some person told him, with all the qualifications and learning and doctrine which you possess, could you not in argument, master an unbeliever? He said, my doctrine is the *Korán* and the *Huddees* ¶ and the sayings of the divines; but he has not faith in these, and will not listen; of what benefit would it be to me to attend to his profanity. ||

* *Láhowl*, is a term enjoined the Mussulmans, by the *Korán*. This they are taught to use, when they apprehended danger, or are struck with dread; they even mention it, when they are disgusted at any occurrence. The phrase is, *Láhowl-wu-láhowl*, &c.

+ ^{حظ} literally implies, *fortune*.

‡ A man in office: such as a Chobedar, Sontaberdar, Sepoy, &c.

§ *Lit.* "he cast off the shield."

¶ The traditions of Mahomed.

|| In this instance the advantage of silence is *very apparent*; as the Doctor was at a nonplus.

بیت
آنکس که بقرآن و خیر و نیر می ایستد جوابش که جوابش ندی

حکایت ۵

جالینوس حکیم اباهی را دید دست در گریبان و دانشمندی
ز ده پیچر مثنی میگرد گفت اگر این مرد دانا بودی کار او
بانادان بدین جایگاه نرسیدی
مثنوی

دو عاقل را نباشد کین و پیکار نه دانا می ستیزد با سبکسار
اگر نادان بوحشت سخت گوید خردمندش بنرمی دل سجود
و گهر در هر دو جانب جاها مانند اگر زنجیر باشد بگسلانند
دو صاحب دل گهر دارند موی امید و نسر کش و آرزوم حوی

حکایت ۶

سجانی وایل را در فصاحت بی نظیر نهاده اند بحکم آنکه در
سالی بر سر جمع سخن گفتی که لفظی مکرر نکردی و اگر همان لفظ
اتفاق افتادی بعبارتی دیگر گفتی و از جمله آداب ندای
سلطین یکی اینست

Beyt.—The person you cannot confute *
with the *Korán* and *Khubber*; † this is
his answer, that you answer him not.

TALE V.

GALEN the Physician saw a foolish man apply his hand to the collar of a learned man, and was treating him ill. He said, if this man had been wise, his concerns with a fool would not have arrived to such a pitch.

Musnevee.—Malice and strife exist not between two wise men; nor does a man of understanding contend with the trivial.

If a fool from brutality speaks harshly; a sensible man would seek his heart by concessions.

But if they are idiots on both sides; if there was a chain they would break it.

Two *Saheb-Dils* would preserve a hair; but are not refractory and seekers of war.

TALE VI. †

They have declared *SUBHAUN*, the son of *Wabil* incomparable in eloquence, because he made a speech annually at the head of an assembly, wherein he did not repeat a term twice; and if the same word occurred, he amplified it by another figure: and this is one of the number of respects of the privy counselors of Kings.

* *Lit.* "get clear of."

† The traditions of Mahomed.

‡ This tale is not the most illustrative of taciturnity: on the contrary, we may readily conceive the verbosity and circumlocution, and even the barbarisms of one, who sought to avoid the same terms however necessary, merely to have the praise of using new terms.

مثنوی
سخن گر چه دل بند و شیرین بود سوز او از تصدیق و تحسین بود
چو یکبار گفتی مگو باز پس که حلوا چو یکبار خوردند بس

Musnevee.—Although a word is heart-engaging and sweet; worthy of belief and applause;

When you have once mentioned it, do not repeat it again; for when they have once eat sweetmeats, it is sufficient.

حکایت ۷

یکی از حکما را شنیدم که میگفت که هرگز کسی بجهل خویش اقرار
نکرده است مگر آنکس که چون دیگری در سخن با شرم
نه چنان تمام ناکفته او سخن آغاز کند

TALE VII.

I have heard of one of the WISE MEN, that he observed saying, no one has ever acknowledged his own stupidity, but he who commences speech, while another is in the act of discoursing, and has not finished.

مثنوی
سخن را سر است ای خردمند و بن
میاور سخن در میان سخن
خداوند تدبیر و فرهنگ و هویش
نگوید سخن تانه بید و نموش

Musnevee.—A subject has a commencement and a conclusion, O man of sense; do not advance a subject in the midst of a subject.

A man of order and politeness and sense, articulates not a syllable, till he perceives not silence.

حکایت ۸

تنی چند از بندگان سلطان محمود غزنوی حسن میمندی را
گفتند که سلطان امروز در فلان مصلحت ترا چه گفت
حسن گفت بر شما هم پوشیده نباشد گفتند آنچه با تو گوید
بامثال ما گفتن روان دارد گفت با اعتماد آنکه داند که گویم پس
چرا همی پرسید

TALE VIII.

SOME of the servants of Sultan Muhmood Ghuznevi asked HUSN, son of MYMUNDI saying, what did the King tell you this day concerning such an affair. He said it is not unknown to you. They said, that which he imparts to you, he deems it not proper to mention to such as we. He said, upon this confidence, because he knows I will not mention it; therefore why do you inquire.

بیت
نه هر سخن که بر آید بگوید اهل شناخت
بسر شاه سیر خویش تن نباید باخت

Beyt.—A man of discretion utters not all words that are spoken; one should not trifle with his own head by divulging * the secret of a monarch.

* Divulging, understood.

حكايت ۹

در عقد بیع سر اسی متر د بودم جهودی گفت بخبر که من از
کدر خدایان قدیم این محاکم وصف این خانه چنانکه هست از من
پرس که هیچ عیبی ندارد گفتم بجز آنکه تو همسایه من باشی

قطعه

خانه را که چون تو همسایه است ده درم سیم کم چیلار زو
لیکن امیدوار باید بود که پس از مرگ تو هزار لزد

TALE IX.*

I WAS determining on a bargain for a house. A Jew said buy it, for I am one of the old landlords of this neighbourhood: ask me the real description of this house, which has no defect. I said, with exception to this, that you will be my neighbour.

Kitteh.—The house which has such a neighbour as you, would be valued at ten dirms of under-standard silver;

But one should be in hope, that after your death, it may be worth a thousand.

حكايت ۱۰

یکی از شعرا پیش امیر دزدان رفت و شتاء گفت فرمود
تا جامه از او برکشند و او را از قریه بدر کنند مسکین سر و پابرهنه
بسر ما همیرفت و سنگان در قفای وی افکندند خواست تاسگی
بردارد و سنگان را دفع کند زمین یخ گرفته بود عاجز شد و سنگ
نیافت گفت این چه حراتی است مردمانند که سنگ را کشاده اند
و سنگ را بسته امیر دزدان از غریفه بدید و بشتید و بختید
و باز گردانید و گفت ای حکیم از من چیزی بخواه تا بدهم گفت
جامه خود میخوانم اگر انعام فرمائی

مصرع
رَضِينَا مِنْ نَوَالِكَ بِاللَّحِيْلِ

بیت

امیدوار بود آدمی بخیر کسان مرا بخیر تو امید نیست بد مرسان

TALE X.

ONE of the POETS went into the presence of a Chief of Robbers and pronounced a panegyric. He ordered that they should strip him of his garment and turn him out of the village. The wretch was going through the cold, naked from head to foot, and dogs run after him. He wished to take up a stone and drive away the dogs; the ground was frozen with Ice; he was disappointed and did not find a stone. He said, what vicious people are these, who have let loose the dogs and confined the stones. The chief of the robbers saw this from a window, and heard it and laughed and caused him to return, and said, O learned man ask something of me, that I may give it. He said, I desire my own garment if you will grant it.

Misrá.—We are satisfied with your beneficence in clothes.

Béyt.—Man is hopeful of the benevolence of others; I have no hope of thy goodness; do not perpetrate evil.

* This tale seems out of place, as it certainly has no analogy to taciturnity, or to ought else that is good.

سما لار دزدان را بر و رحمت آمد جامه او باز فرمود و قبای
پوستین بران خرید کرد و در می چند بر سر آن نهاد

The chief of the robbers took pity on him, ordered the restoration of his garment, and added to it a *fur Kubbā* and superadded to it, a few dirms.

حکایت ۱۱

منجی بی بخانه نمود در آمد و یکی بر دیگانه را بازن دید بهم نشسته
دشنام داد و سقط گفت و در هم افتادند و فتنه و آشوب
برخواست صاحب دلی بدین حال واقف شد و گفت
بیت

تو بر اوج فلک چه دانی چیست چون ندانی که در سرای تو کیست

TALE XI.

AN ASTROLOGER entered into his own house, and saw a stranger sitting with his wife : he gave abuse and spoke opprobiously, and they assailed each other, and contention and discord arose. A *Saheb-Dil* became acquainted with this circumstance and said :

Beyt.—What knowest thou of what is above the firmament ; when thou knowest not, who is within thine house.

حکایت ۱۲

خطیبی کمریه الصوت خود را خوش آواز پنداشتی و
فریاد بیهوده برداشتی گوئی نعیف غراب البین
در پرده الحان اوست

TALE XII.

A KHUTTEEB * of a disagreeable voice thought himself fine toned, and used uselessly to exclaim. "As if the croaking of a raven was in the musick of his note."

شعر
إِنَّ أَهْلَ الْخَطِيبِ أَبْوَالِ الْغَوَارِسِ
لَهُ صَوْتٌ تَهْتَاطُخُ خِرْفَارِسِ

Sheyr.—When that Ass's colt, the *Khutteebs* brays, he has a voice, which shakes Persepolis.

مردم آن قریه بعلمت جاہی که داشت بلیتش
نمی کشیدند و اذیتش را مصلحت نمیدیدند تا یکی از
خطباء آن اقلیم که با او عداوتی نهانی داشت پیرسیدن

The people of that city, through the office he held, bore his nuisance, and did not deem his punishment expedient. So, one of the *Khuttubbā* † of the country, who entertained an inward enmity against him, came to enquire

* "A man whose office it is, to deliver an Oration every Friday after the forenoon service, in the principal Mahomedan mosques, in which they praise God, bless Mahomed and his descendants, and pray for the King : and this is done in a loud singing voice." *Richardson*.

† Plural of *Khutteebs* above mentioned.

او آمده بود گفت ترا خوابی دیده ام خیر باد گفت چه دیدی
گفت چنان دیده ام که ترا آواز خوش شده است
و مردمان از انقباس تو در راحت خطیب اندرین لختی
ببیدار میشدند و گفت این چه مبارک خواب است که
دیدم مرا بر عیب من واقف گردانیدی معلوم شد که
آواز ناخوش دارم و خلق از بلند خواندن من در رنج
اند عهد کردم که ازین پس خطبه نگویم مگر با هستگی

قطعه

از صحبت دوستان برنجم کما خلق بدم حسن نمایند

عینم هنر و کمال ببیند خارم گل و یاسمن نمایند

کودشمن شوخ چشم چالاک تا عیب مرا بمن نمایند

بیت هر انکس که عیبش نگویند پیش

هنر داند از جاهلی عیب خویش

حکایت ۱۳

یکی در مسجد از شهر سنجاور بتطوع باغیاناز گشتی آبادی
که مستمعان را از وفور بودی و صاحب مسجد امیری بود

after him. He said I have seen a dream of you (good attend you). He said, what did you see? He said, I have dreamt that you acquired a pleasant voice, and that the people were in peace from your exhortation. The *Khuttee* contemplated upon this a short time and said, what auspicious dream is this which you have seen; you have made me acquainted with my defect: it is apprehended that I possess an unpleasant voice, and that the people are in grief through my loud cries: I protest * that henceforward I will not deliver the *Khootbeh*: but with softness.

Kitteh.—I am indignant at the company of friends, because they declare my ill habits, excellent.

They look upon my vices, as virtues and perfections; they denominate my thorns, roses and jessamine.

Where is the presumptuous daring enemy; that he may shew me my imperfections.

Beyt.—Every individual person, whose imperfections are not pointed out to him; through ignorance, he deems his defects, excellencies.

TALE XIII.

A PERSON in a Mosque of the city of *Sunjaor* gave notice for prayers gratis, in a mode that gave the hearers disgust. The proprietor of the Mosque was an *Ameer*, †

* The verbs are in the Preterit.

† A man of distinction.

عادل و نیک سیرت نمی خواستش که دل آزرده
 گردد و گفت ای جوانمرد مرا این مسجد را موذنانه قدیم
 هر یکی را از ایشان پنج دینار مراتب داشته ام و ترا
 ده دینار میدهم تا بجای دیگر روی برین قول اتفاق کرد
 و بر رفت پس از مدتی در گذرگاهی پیشش امیر باز آمد
 و گفت ای خداوند بر من حیف کردی که ده دینار ازین
 بقعه بیرون کردی آنجا که رفته ام بیست دینار میدهند
 که بجای دیگر برو قبول نمیکنم امیر از خنده بیخود شد و چیزی
 دیگر فرمود و گفت زینهار نستانای تا به پنجاه دینار راضی گردند

بیت به تیشه کس نخر اشد ز روی خارا گل

چنانکه بانگ درشت تو میخراشد دل

حکایت ۱۴

ناخوش آوازی بیبانگ بلند قرآن همی خواند صاحب دلی
 برو بگذشت و گفت ترا مشا هر چند است گفت ایچ گفت
 پس چندین زحمت خود را چرا امیدهی گفت از بهر
 خدا میخوانم گفت از بهر خدا میخوان

بیت

گر تو قرآن برین نمط خوانی ببری رونق مسلمانان

upright, and of good qualities, who did not wish that his heart should be dejected. He said, O liberal man, for this mosque there are *Mowezzuns* of old times: for each of these I have fixed an allowance of five *dinars*, and I give you ten *dinars* that you may go to another place: He assented to this proposition and departed. After some time he again came before the *Ameer* on a road and said, O master you have done me wrong in having dismissed me this place with ten *dinars*: at the place where I went, they offered me twenty *dinars*, saying, go to another place: I do not agree. The *Ameer* was transported with laughter and ordered him something more, and said, on no account accept it unless they agree upon fifty *dinars*.

Beyt.— No one scrapes clay off the face of a stone with an adz, in the manner your disgusting voice scrapes the heart.

TALE XIV.

A PERSON of an unpleasant voice was reading the *Korân* in a high tone. A *Saheb-Dil* came to him and said, what is your salary? He said, nothing. He observed, then why do you give yourself so much trouble? He said, I read for the sake of God. He said for the sake of God, do not read.

Beyt.— If you read the *Korân* in this manner, you destroy the light of Mussulmauns.

باب پنجم
در عشق جوانی

حکایت ۱

حسن میبندی را گفتند سلطان محمود چندین بنده صاحب جمال دارد که هر یک بدیع جهانی اند چگونه افتاده است که با هیچکس از ایشان میلی و محبتی ندارد چنانکه با ایاز که زیادت حسنی ندارد گفت هر چه در دل فرو آید در دیده نگویند

مثنوی

هر که سلطان مرید او باشد گر همه بد کند نکو باشد
و آنکه را پادشاه بیند از دگرش از خیل خانه ندواز د

قطعه
کسی بدیده انگار اگر نگاه کند
نشان صورت یوسف دهد بناخوبی
و گری بچشم ارادت نگه کنی در دیو
فرشته ات بنماید بچشم کز و بی

حکایت ۲

گویند خواجه را بنده نادر الحسن بود و با وی بر سپیل مودت و دیانت نظری داشت بایکی از دوستان گفت در ریغ

PART V.

OF THE CUPIDITY OF YOUTH.

TALE I.

THEY said to HUSN, son of Mymundi, Sultán Mahmood has such a number of beautiful slaves, each of whom is an earthly wonder; how has it happened that he entertains not so great a regard and affection for any of these, as for Yeauz, who does not possess much beauty? He said, that which affects the heart, appears acceptable to the eye.

Musnevee.—The person whom the Sultán admires; if he does every ill, it would be becoming.

But the person whom the Sultán rejects; not one individual of the house will favor.

Kitteh.—If any one sees with an eye of disapprobation, he would give an unfavorable description of the person of Joseph.

But if you look at a demon with an eye of regard; it would appear to your eye, a very angel.

TALE II.

THEY say that a KHAUJEH had a slave of uncommon beauty, and entertained a regard for him, in the way of friendship and piety. He said to one of his friends, Oh!

که این بنده من با این حسن و شایلی که دارد اگر زبان دراز
و بی ادب نبود می گفت ای برادر چون اقرار دوستی کردی
توقع خدمت مدار که چون عاشقی و معشوقی در میان آمد
مالکی و مملوکی بر خاست

that with the beauty and appearance which this slave of mine possesses, he had not been impudent and disrespectful. He said, O brother, as you have professed friendship, do not expect servitude; for since love, and the object of love are concerned, proprietorship and property have ceased.

خواجه باینده پریار خسار چون در آید بی بازی و خنده
نه عجب که چون خواجه حکم کند وین کشد حکمهاش چون بنده

Kitteh.—When a master habituates himself to play and laugh with the slave of fairy countenance;

It would not be surprizing if he commanded like a master, and *this* was to bear his orders like a servant.

غلام آبکش باید و خشت زن بود بنده نازنین مشیت زن

Beyt.—A slave should be a drawer of water, and a mason: the cherished slave is an opposer. *

TALE III.

پارسائی را دیدم بمحبت شخصی گمر فتار نه طاقت صبر نه
یارائی گذار را زش از پرده بر ملا افتاد چند آنکه ملامت
دیدم و غرامت کشیدی ترک وصال او نکردی و گفستی

I saw a PARSÁ, infatuated with affection for a person: he had neither the power of patience, nor the boldness of declaration: his secret from concealment became manifest: with all the reprimand which he experienced, and penalties which he suffered, he would not give up visiting, but said;

کوته نکم ز دامت دست و رخود بزنی به تیغ تیزم
بعد از تو ملاذو ملجا ام نیست هم در تو گریزم اگر گریزم

Kitteh.—I would not withdraw my hand from thy skirt, if thou wert even to destroy me with a sharp sword.

باری ملامتش کردم و گفتم که عقل نیست را چه شد که
نفس خسیس برو غالب آمد ز مانی بفکرت فرو رفت

Besides thee I have no retreat or refuge; unto thee would I fly if I did fly.

و گفتم
هر کجا سلطان عشق آمد نماند قوت بازوی تقوی را محال

However I reprimanded him and said, what has befallen your excellent understanding, that base desire has become predominant over it? He was a short time absorbed in thought, and said;

پاک دامن چون زید بیچاره او فتاده تا گریبان دروغل

Kitteh.—Wherever the prince of love arrives, no place remains for the exercise of the arm of piety. †

How can a helpless person have clean clothes; plunged to the collar in a marsh.

* Lit. A boxer.

† The verbs are in the Preterite.

حکایت ۴

یکی را دل از دست رفته بود و ترک جان گفته و مطمح
نظرش جای خطرناک و ورطه هلاک بود و لثمه متصور

شدی که بکام آید و یار غمی که بدام افتد

بیت
چو در چشم شاهد نیاید ز رت زرو خاک یکسان نماید برت

یاران به نصیحتش گفتند که ازین خیال محال تجنب کن
که خلقی هم بدین هووس که تو داری اسیر اند و پای در
زنجیر جو ان بنالید و گفت

دوستان گو نصیحتم مکنید که مرادیده بر ارادت اوست
قطع

جنگ جویان بزور پنجه و کتف دشمنانرا کشند و خوبان دوست
شرط مودت نباشد باندیشه جان دل از مهر جانان
برداشتن

مثنوی
تو که در بند خویش باشی عشق بازی دروغ زن باشی
گر نسیاید دوست ره بردن شرط عشق است در طلب مردن

بیت
گرد دست رسد که آستینش گیرم ورنه بروم بر آستانش میرم
متملقانش را که نظر در گار او بود و شفقت بروز گار او
پندش دادند و بندش نهادند و سبوی دی نکرد

بیت
در داکه طبیب صبر می فرماید وین نفس حریص را شکر می باید

TALE IV.

A PERSON had lost possession of his heart and had resigned his life, but the object of his desire was the seat of danger, and the labyrinth of destruction. It could not be imagined a morsel, that it might enter the mouth, or either a bird that it might fall into a snare.

Beyt.—When your money affects not the sight of the beloved; money and dust with you, appear equal.

His friends observed in admonition saying, refrain from these absurd notions, because numbers also are captives and enchained by the feet to this desire which you entertain. The young man exclaimed and said,

Kitteh.—Tell friends not to admonish me, for mine eyes regard him.

The seekers after strife destroy enemies by the strength of fingers and shoulder; but the beautiful, friends.

It is not the condition of friendship to remove the heart from the affection of the beloved through dread of life.

Musnevee.—Thou who art engaged in thine own interest, art a false boaster of love.

Although one cannot find access to the beloved; the condition of love is to die in search.

Beyt.—If my hand reached, then I would lay hold of his sleeve; otherwise I should go and die on his threshold.

Since his family had an eye over his actions and compassion over his condition, they gave him admonition and put him in confinement; it was useless.

Beyt.—It is very mortifying that the Physician prescribes aloes; but this eager desire demands sugar.

مثنوي

آن شیدی که شاهدی بنهفت بادل از دست رفقه می گفت

تا ترا قدر خویش با شد پیش چشم چه قدر من باشد

فی الجمله مر آن پادشاهزاده را که مطمح نظر او بود خبر کردند

که جوانی بر سر این میدان مداومت مینماید خوش طبع

و شیرین زبان سخنان لطیف میگوید و نکته های بدیع از وی

می شنوند چنین معلوم میشود که دل آشفته ایست

شوری در سردار دوسوزی در دل و شیدا صفت مینماید

پس دانست که دل آویخته اوست و این گریه را انگیزه او

مرکب بجانب او را ند جوان چون دید که به نزدیک او عزیم

آمدن دارد زار زار بگریست و گفت

بیت آنکس که مرا بگشت باز آمد پیش

مانا که دلش بسوخت بر گشته خویش

چند آنکه ماطفت کرد و پرسیدش که از کجائی و چه نام داری

و چه صنعت دانی جوان در قعر بحر مودت چنان غریق

بود که مجال دم زدن نداشت

بیت

اگر خود هفت سبع از بر بخوانی چو آشفته الف با تان دانی

بیت

Musnevee.—Did you hear what a beloved was saying in private, to one dispossessed of his heart?

Whilst thou regardest thyself, what rank have I in thy sight.

Finally, they gave information to the identical prince, who was the object of his views, saying, a young man always frequents this plain: he is of amiable disposition and pleasant address; he relates humorous stories, and they hear from him rare anecdotes; it appears that he is a heart distracted person; has commotion in his mind and burning in his heart, and he discovers an insane disposition. The youth perceived that he was *his* captive, * and that this dust of misery was raised by himself: He coursed his horse towards him. When the young man saw that he intended to come to him, he wept bitterly and said;

Beyt.—That person who has destroyed me, has again approached; it is probable that his heart has *grieved* † for him he has destroyed.

With all the graciousness which he manifested, and asked him saying, whence are you, and what is your name, and what profession do you follow; the young man was so immersed in the depth of the ocean of love, that he had not the power of breathing.

Beyt.—If you even rehearse the seven *Sabihs* ‡ by heart; when you have become infatuated, you would not know the alphabet.

* *Lit.* "That he was heart suspended by him."

† *Lit.* "burnt."

‡ The 1st Chap: of the *Korán* consisting 7 verses.

گفتا چهر اباماسخن نگویی که من هم از حلقه درویشانم بلکه
حلقه بگوشش ایشان انگه بقوت استیناس محبوب از میان
ملاطیم امواج محبت سر بر آورد و گفت

بیت عجب است با وجودت که وجود من بهمانه
تو بگفتن اندر آئمی و مرا سخن بهمانه
این بگفت و نعره زد و جان بحق تسلیم کرد

بیت عجب ارگشته نباشد بدر خیمه دوست
عجب از زنده که چون جان بدر آورد و تسلیم

حکایت

یکی از متعلمان کمال بهشتی داشت و طیب لهجته و معلم را
از انجا که حسن بشریت است با حسن بشرة او میلی داشت
ز جبروت و بیخنی که بر دیگران کرده بود در حق او روا نداشتی
و وقتی که سخاوتش دریافته گفتی

قطعه نه ان چنان بتو متفردم ای بهشتی روی
که یاد خویشتم در ضمیر می آید
ز دیدنت نتوانم که دیده بر بندم
و گریه مقابله بینم که تیر می آید
حلقه بگوشش

He said, why do you not converse with us since I also am of the circle of Derveishes; rather, subservient to them: * then by the assistance of the sympathy of his beloved, he raised his head from amidst the troubled billows of love and said;

Beyt.—It is astonishing that whilst thou appearest, my existence should continue! That † thou shouldest commence speech, and my articulation continue!

He said this, and gave a loud cry and committed his soul to God.

Beyt.—It would be surprizing if he is not annihilated at the door of the tent of a friend; It would be surprizing in a living man, when he brought back his life, safe.

TALE V.

A CERTAIN SCHOLAR ‡ possessed perfect beauty and an agreeable delivery. The Tutor, through human sympathy, entertained a partiality for his beautiful aspect: the severity and rigidity which he exercised upon others, he did not deem just towards him, and when he found him in private, he said;

Kitteh.—I am not so dedicated to thee O thou of heavenly countenance, that my own recollection enters my heart;

I could not close mine eyes of thy sight if I was to see an arrow coming before me.

is a compound phrase the Persians use for "obedient" or "subservient" because they distinguish slaves by Earrings.

† "That" understood.

‡ Lit: One of the Scholars.

باري پسر گفت اي استاد چنانکه در آداب و رسم
در حق ديگر ان اجتهاد ميکني در آداب نفسم نيز نظري
فرماي تا اگر در اخلاق من ناپسند ي بيني که آن مرا پسندیده
مي نمايد بر ان مطلع گرداني تا به تبديلي آن سعي کنم گفت
اي پسر اين سخن از ديگر ان پرس از آن نظر که مرا با تست
جز هنر نمي بينم

قطعه

چشم بد انديش که بر کنده باد عيب نمايد هنر شش در نظر
ور هنري داري و هفتاد عيب دوست نه بيند بجز آن يك هنر

حكايت ۴

شبي ياد دارم که ياري عزيز از در آور آمد چنان بيخود
از جاي برخاستم که چراغم باستين گشته شد

شعر

مَسْرَاي طَيْفٍ مِّنْ يَّجْلُو أَبْطَلَعَتْهُ الدَّجَى
خَيَا لَا يَرُ افْعُنِي عَلَي اللَّيْلِ هَادِيَا
أَتَانِي اللَّذِي أَهْوَاهُ فَنِي عَكْسِ الدَّجَى
فَقُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرْحَبًا

مصرع شگفتم آمد کين بخت و دولت از کجا

بدنشست و عتاب آغاز کرد که در حالي که مرا دیدی چراغ
بگشتي بچه معني گفتم بد و معني يکي آنکه گمان بردم که آفتاب
بر آمد و ديگر آنکه اين بيتيم در خاطر بگذشت که ظرييفان گفته اند

Once the youth said, O preceptor, bestow an eye upon the manners of my person also, similar to the care you observe in behalf of others, with respect etiquette and deportment, so that if you should perceive any thing illaudable in my behaviour, which to me appears laudable, you might apprise me of it, that I may exert myself in its reformation. He said, O son, make this request to others; for through the regard which I have for you, I see naught, but excellency.

Kitteh.—The eye of the evil thinker (may it be plucked.) In his eye excellencies appear defects.

But if you possess one qualification and seventy defects; a friend would not see, but that one excellency.

TALE VI.

I recollect that one night an ESTIMABLE FRIEND entered in at the door. I sprung from my seat so transported, that my light was extinguished by my sleeve.

Sheyr.—By night in a vision appeared a person, by whose countenance the dark night is illumined. I entertained a supposition, that he would be my companion in the night, by way of a guide.

In the darkness of night that person approached me, whom I regard; so I told him, hail, welcome, may your arrival be happy.

Misra.—I was seized with astonishment, saying whence is this my felicity and Glory.

He sat down and commenced reprehension saying, when you saw me, for what reason did you extinguish the lamp? I said, for two reasons; the one was because I supposed that the sun had arisen, and the other was that this *beyt* occurred to my mind, which the humorous have said.

چون گرانى به پيش شمع آيد خيزش اندر ميان جمع بخش
 و رشكر خنده ايدست شيرين لب آستينش بگير و شمع بخش

حكايت ۷

يكى دوستى را كه ايام هانديده بود گفت كه بجاى كه مشتاق
 بوده ام گفت مشتاق به كه ملول
 مثنوي

دير آيدى اى نگار سرمست زودت نداهيم دامن از دست

معشوقه كه دير دير بيند آخر به از آن كه سير بيند
 لطيفه

شاهدي كه بار فيقان آيد بجفا كردن آمد است بحكم آنكه
 از غيرت خالي نباشد

شعر
 اذ اجيئتني في رفقة لتزورني
 وان جيت في صلح فانت محارب

بیک نفس که بر آمیخت یار با غیار
 بسی نماند که غیرت و جزو من باشد
 بخنده گفت که من شمع جمع ای سعدی
 مرا از آن چه که پروانه خویشتن بگشاد

Kitteh.—When dimness comes before a candle; rise, dispel it in the midst of the assembly:

But if there is a pleasant smiler, with sweet lips; lay hold of his sleeve and extinguish the light.

TALE VII.

A PERSON said to a friend whom he had not seen for ages; whence are you, for I have been anxious. He said, anxiety is better than disgust.

Musnevee.—Thou hast come in length of time, O inebriated Idol; I will not soon give up thy skirts from my hands.

The beloved whom they see at long intervals, is indeed more precious than him whom they see in satiety.

Luttefeh.—The beloved who comes with companions is come to tantalize, because it is not unattended by jealousy.

Sheyr.—When you come to see me with companions, although you might come peaceably, yet you are hostile.

Kitteh.—When my beloved has one moment mixed with strangers; e'er long, jealousy will destroy my body.

He observed in a laugh saying, I am the light of the assembly; O Sâdi, what is it to me, if the moth destroys itself.

حکایت ۸

یاد دارم که در ایام پیشین من و دوستی چون دو مغز بادام
در پوستی صحبت داشتیم ناگاه اتفاق سفر دور افتاد
بعد از مدتی دید که باز آمد بدشت و عتاب آغاز کرد که درین
مدت قاصدی نفرستادی گفتم در یغم آمد که دیده قاصد
بجبال توروشن گردو من محروم
قطعه

یار دیرینه مرا گو بزبان توبه ده که مرا توبه شمشیر نخواهد بودن
ریشم آید که کسی سیرنگه در تو کند باز گویم که کسی سیر نخواهد بودن

حکایت ۹

دانشمندی را دیدم که بحبب شخصی مبتلا شده و رازش
از پرده بر ملا افتاده جور فراوان بردی و تحمل بار گران
کردی باری بطریق نصیحتش گفتم دانم که ترا در محبت
این منظور بی عادت است و بناء مودت بر زلتی نیست با وجود
چنین معنی لایق قدر علما نباشد خود را متهم گردانیدن و جور
بی ادبان بردن گفت ای یار دست عتاب از دامن روزگارم
بدار که من بارها درین مصاحبت که تو می بینی اندیشه کرده ام
صبرم بر جفا او سهل تر می نماید که صبر از و چنانچه حکیمان گفته اند
دل بر مجاهده نهادن آسان تر است که چشم از مشاهده
بر کمر فتن

TALE VIII.

I RECOLLECT that in former times, a friend and myself associated with each other like two kernels of an almond within one shell: Suddenly a long journey took place. When after a long time he returned, he sat down and began reproaching, saying, during this time, you did not dispatch a messenger. I said, I was unwilling that the sight of a *Causid* should be illuminated by your beauty, and myself disappointed.

Kitteh.—Tell my old friend not to desire relinquishment by words, for I will not recede by a sword.

Jealousy seizes me, that any one should take a satisfactory look at thee; again I say, that no one can be satisfied.

TALE IX.

I saw a WISE MAN who was infatuated with attachment to a person, and his secret, from concealment, became manifest: he endured great cruelty, but bore the heavy load. Once I observed to him by way of admonition, I know that in your attachment to this object, you have no motive; also the foundation of this friendship is not on dishonor: notwithstanding such facts, it is not compatible to the rank of learned men, to attach blame to themselves, and to bear the reproaches of the illiberal. He said O friend, restrain your hand of reproach from the skirt of my fate, for I have often contemplated on this advice which you insinuate; but bearing his cruelty seems easier to me, than forbearance, as the wise have said, "it is easier to expose the heart to distress, than to withdraw the eye from seeing."

مثنوي

هر که بی او بسر نشاید برد گهر جفا کسی کند ببايد برد

روزي از دوست گفتش زنههار چندزان روز کردم استغفار

نکند دوست زينههار از دوست دل نهادم بد آنچه خاطر اوست

گهر باطنم به نزد خود خواند و بر بقهرم بر اند او داند

هر که دل پیش دلبري دارد ريش در دست ديگري دارد

آهویی پالهنگ در گردن نتواند بخويشتن رفتن

حكايت ۱۰

در عذفو ان جوانی چنانکه افتد دانی باشا هد پسر می سسری

داشتم بحکم آنکه حلقی داشت طیب الادا و خلقی کالبد در

ان ابد افي الدجي

بیت آنکه نبات عارضش آب حیات میخورد

در شکرش گه کند هر که نبات میخورد

اتفاقاً بخلاف طبع از وی حرکتی بدیدم که نه پسندیدم دامن

از و در کشیدم و مهره مهر بر چیدم و گفتم

بیت برو هر چه می بایدت پیش گیر سیر مانداری سیر خویش گیر

شنیدم که همی رفت و میگفت

Musnevee.—That person without whom one cannot live; * if he inflicts pain, it should be borne.

One day I told my friend beware; often since that day I have asked forgiveness.

A friend says not to a friend, "beware": I have laid my heart on that which is his will.

Whether he calls me to him through favor, or whether he banishes me through cruelty, *he* knows.

He who lays his heart before a heart-ravisher; commits his beard into the hand of another.

The deer with a chain in its neck, cannot go as it lists.

TALE X.

IN the beginning of YOUTH you know what happens; I entertained a partiality for a beloved youth, because he possessed a pleasant voice, and his person was like the rising full moon in a dark night.

Beyt.—In regard to the *down* † of his cheeks, it *absorbs* ‡ the water of life: every person that eats sweets, stares at his lips.

Perchance I discovered an action discordant to my feelings; I did not approve it, but withdrew from him and put aside the play of friendship § and said,

Beyt.—Go, follow what you wish; if you have no complaisance for me, follow your own desire.

I heard when going, he was saying,

* The Persian construction here is peculiar.

† *Lit.* "grass" or herb."

‡ *Lit.* It drinks or subsists on.

§ This passage is too metaphorical for a close translation.

شب پره گروصلی آفتاب نخواهد رونق بازار آفتاب نه کاهد

این بگفت و سفر کرد و پیرشانی او در من اثر

شعر فَقَدَتْ زَمَانَ الْوَصْلَ وَالْمَرْءَ جَاهِلًا

بِقَدْرِ لَيْزِ زِينَةِ الْعَيْشِ قَبْلَ الْمَصَائِبِ

بیت باز آئی و مرا بگش که پیشتر مردن

خوشتتر که پس از تو زندگانی کردن

اما شکر و منت باری جل و علای پس از مدتی باز آمد

آن حلقی داودی بزیان آمده و جمال یوسفی متغیر گشته

و بر سیب زخمیانش چون به گردوی نشسته و رونق

بازار حسنش شکسته متوقع آنکه در کنارش گیرم

کنارش گرفتم و گفتم

قطعه

آن روز که خط شادمت بود صاحب نظر از نظر برانیدی

امروز بیا می بصلحش کیش فتم و ضم بر نشاندی

مثنوی

تازه بهار تو کنون زرد شد و یک منه کاتش ماسه د شد

چند خرامی و تکبر کنی دولت پارینه تصور کنی

پیش کسی رو که طبکار تست ناز بران کن که خریدار تست

روی از من بگردانید و روان شد گفتم

Beyt.—If the bat desires not a meeting with the sun, the splendor of the sun's effulgence will not suffer.

He said this and *departed*, * and his indifference distressed me.

Sheyr.—The season of intercourse is lost; and prior to sufferings, man is ignorant of the value of the sweets of pleasure.

Beyt.—Return and destroy me, for dying in thy presence is more desirable, than living in thy absence.

However, praise and thanks to the High and Glorious God, he returned after a length of time: that David-voice had come to a decline, and Joseph-like beauty was changed, and on his apple chin, dust had settled like a quince, and the blaze of his valued beauty was destroyed. He was in expectation that I would take him in my embrace: I evaded him and said,

Kittch.—The day when you possessed the down of a beloved, you drove away an admirer from your sight.

You are come this day to make friends with him; when furrows and wrinkles have fixed upon it.

Musnevee.—Your fresh spring has now become yellow; set not the caldron, for our fire is extinguished.

How long will you strut and be vain; do you confide in former esteem?

Go to that person who searches after you; toy with him who is your purchaser.

He turned his face from me and walked away. I said,

* *Lit.* made a journey.

قطعه
سبزه در باغ گفته اند خوش است داند آنکس که این سخن گوید

یعنی از روی نیکوان خط سبز دل عشاق بیشتر جوید

بوستان تو گداز اریست بس که بر میکنی و میروید

سوال کردم و گفتم جمال روی ترا

چشم شد که مورچه بر گرده جوشید است

بخت ده گفتند انچه بود رویم را

مگر بهائیم چشم میاه پوشید است

Kitteh.—They have affirmed that verdure in a garden is pleasant; that person knows it, who says it.

That is, the hearts of lovers, generally seek down * on the cheeks of the beautiful.

Your garden is a bed of leek; you pluck up enough, and they sprout again.

Kitteh.—I questioned and said, what has happened to the beauty of your countenance, that ants are assembled round the moon.

He said in a laugh, I do not know what has befallen my aspect; perhaps it has put on black in mourning for my beauty.

حکایت ۱۱

یکی را پرسیدند از مستغربان مَا تَقُولُ فِي الْأَمَارَةِ

گفت لَيْسَ خَيْرَ فِيهِمْ مَا نَأْمُ أَحَدَهُمْ لَطِيفًا يَنْتَحَا

شَنْ فَإِنَّ الْخَشِينَ يَتَلَا طُفَّ يَعْنِي چندانکه آمدند و خوب روی

و نازک اندامست در شستی کند و سخی جویید چون سخت

و درشت شد چنانکه بگاری نیاید تطف کند و دوستی نماید

قطعه
آمد آنکه که خوب و شیرینست تلخ گفتار و تند جوی بود

چون برایش آمد و بلاغت شد مردم آیمز و مهر جوی بود

THEY asked one of the *learned*, † what say you in regard to the BEARDLESS? He said, there is no excellency in them: while any one of these is young, he is petulant; afterwards, when he is matured, he shews favors: that is, while the beardless is handsome and of a delicate frame, he is uncivil and prefers rudeness: when he has become hard and coarse, so as to be good for nothing, he becomes affable and shews courtesy.

Kitteh.—When the beardless is beautiful and sweet, he is a harsh speaker, and of an angry disposition.

When he has acquired a beard, and has become matured, he is sociable and a seeker of friendship.

* Per. خط سبز Lit. green beard.

† Lit. "Rare men."

حکایت ۱۲

یکی از علمای ابرار سیدند که یکی باماه روی در خلوت نشسته
و در باب ته رقیبان خفته و نفس طالب و شهوت غالب
چنانکه عرب گوید *التَّهْرِيَانِعُ وَالذَّاطُورُ غَيْرُ مَانِعٍ*
هیچ کس باشد که بقوت پرهیزگاری از روی سلامت ماند
گفت اگر از نیک رویان سلامت بماند از بدگویان بی
سلامت نماند

شعر *وَإِنْ سَلَّمَ إِلَّا نَسَانٌ مِنْ سَوْءِ نَفْسِهِ*
فَإِنْ سَوْءَ ظَنِّ الْمَدَّ عَيٍّ لَيْسَ بِسَلَمٍ

شاید پس کار خویش بندشستن لیکن نتوان زبان مردم بستن
فرد هر که باشد گارنگ بخلاوت بندشست
کسی تو اندر مسر کوی سلامت برخواست

حکایت ۱۳

طوطی را باز اغی در قفس کردند طوطی از قبح مشاهده او
مجاهده میبرد و میگفت این چه طاعت مکروهست و هیت
ممنقوت و منظر مایه و شمایل ناموزون یا غراب البین
یا لیت بینی و بیدنک بعد المشرقین
قطعه

علی الصبح بروی تو هر که برخیزد صبح روز سلامت برو مسالما باشد
بد اختری چو تو در صحبت تو بیا بستی ولی چنانکه توئی در جهان کج باشد

TALE XII.

THEY asked one of the WISE MEN say-
ing, a person sitting with a moon-faced fair
in private, with the doors closed, and the
guards asleep, and inclination prompting, and
desire strong, as the Arabs say; "*The dates are*
ripe and the gardener forbids not;" is there
any person, who by the power of abstinence
can remain free from her? He said, if he does
remain free from the beautiful, he cannot
remain unaccused by evil speakers.

Sheyr.—Although man is free from the
evils of his own inclination; still, he is not
free from the evils of the suspicions of an
adversary.

Beyt.—One may restrain his own desire,
but he cannot bind the tongues of men.

Furd.—He who has sat in private with a
rose-coloured beloved; how can he depart
from within the lane of censure.

TALE XIII.

THEY confined a PARROT in a cage with
a CROW. The parrot suffered pain from his
disgusting aspect and said, what an odious
visaged, and detestable figure, and execrable
object, and mannerless thing is this? *O raven,*
that there had been between you and me, the
distance of the East and West.

Kitteh.—Whoever rises in the morning
in thy presence; the morning of the blessed
day, is evening to him.

A wretch unfortunate like yourself should
be in your company; but where in the world
can there be one like you?

عجب تر آنکه غراب نیز از مجاورت طوطی بجان آمده بود
و ماول شد و لاجول کنان از گردش گیتی همی نالید و دستهای
تغابن بر یکدیگر همی مالید و میگفت که این چه بخت ناگوار نیست
و طالعِ دون و ایامِ بو قلمون لایقِ قدر من آنست که در صحبت
زاغی بر دیوار باغی خرامان همی رفتی

بیت

پارسا را بس اینقدر زندان که بود هم طویله رندان

تا چه گنه کرده ام که روزگار مرا بعتوبت آن در سلکِ صحبت
چنین ابلهی خود را ای ناجنس خیره در انگی بچنین بند بلامبتلا
گر دانیده است

قطعه

کس نیاید بیای و یواری که بران صورت نگار کنند
گر تر ادر بهشت باشد جای دیگران دوزخ اختیار کنند
این ضرب مثل بدان آوردم تا بدانند صد چند آنکه دانارا
از نادان نفرت است نادانرا از داناو حشت

قطعه

ز اهدی در سماع رندان بود ز انجمن گفت شاهد بلخی
گر ملولی ز ما ترش منشین که تو هم در میان ما تلخی

رباعی

جمعی چو گل و لاله بهم پیوسته تو همیزم خشک در میانی رسته
چون باد مخالفی و چو سرماخوش چون برف نشسته و چو یخ بر بسته

It is still more surprizing, that the crow also was tired to death by the company of the parrot, and was grieved; and exclaiming *lahoul*, he was complaining of the change of condition, and was rubbing the claws of sorrow upon each other and observed saying, what adverse fortune, and ill fate, and contrary times are these; it suited my rank, to strut on the wall of a garden in company with another crow.

Beyt.—Being in the company of the profane, is imprisonment enough to a *Pársá*.

What fault have I committed, that in punishment thereof, destiny has involved me in such a calamitous confinement, in the chain of the society of such a fool, self-opinionated, of a different species, and a malignant tatter.

Kitteh.—No one would come to the foot of the wall, on which your picture is drawn.*

If you have a place in paradise, others will prefer hell.

I have advanced this exemplification; that you may know, a fool has a hundred times as much horror for a wise man, as a wise man has detestation for a fool.

Kitteh.—A *Zâhid* was in the song-assembly of profligates; a beauty of Balkh, from among them said,

If you are vexed with us, do not sit sowered, for you also are bitter in our society.

Robâi.—An assembly united together like roses and tulips; you are dry fuel among these.

Like a contrary wind and like unpleasant winter; like hard ice and like frozen snow.

* The Persian uses the 3d person plural, viz. "on which they may have drawn your picture."

حکایت ۱۴

رفیقی داشتم که سالها با هم سفر کرده بودم و نان و نمک
خورده و حقوق صحبت ثابت شده و با خبر بسبب اندک
نفعی بسیار آزار خاطر من روا داشت و دوستی سپری
شد و با این هم از هر دو طرف دل بستگی بود و بحکم آنکه شنیدم
روزی دو بیت از سخنان من در جمعی هم میگفتند

قطعه نگار من چو در آید بخنده نمکین
نمک زیاده کند بر جراح ریشان
چه بودی از سیر زلفش بدستم افتادی
چو آستین کمریم بدست درویشان

طایفه دوستان نه بر لطف این سخن بلکه بر حسن سیرت
خویش گواهی میدادند و آفرین میکردند و او هم در آن جماعه
مبالغت نموده و بر فوت صحبت قدیم تأسف خورده و بر
خطای خویش معترف شده معلوم کردم که از طرف
او هم رنجی هست این بیتها فرستادم و صلح کردم

قطعه نه مارا در میان عهد و قبا و جفا کردی و بدعهدی نمودی

بیگبار از جهان دل در تو بستم ندانستم که برگردی یزودی
هنوزت گرسیر صلحت باز آئی کز آن محبوب تر باشی که بودی

حکایت ۱۵

یکی رازنی جوان صاحب جمال در گذشته مادر زن فرقت

TALE XIV.

I HAD a FRIEND, and we travelled together for years, and had eaten bread and salt, so the claims of companionship were established; but at length, by reason of a trifling consideration, he deemed it expedient to offend me greatly, so friendship ceased; but notwithstanding this, an attachment existed on both sides, because I heard they were one day rehearsing in an assembly, two *beyts* from among my productions.

Kittch.—When my Idol enters with a savory smile; she adds salt to the soreness of wounds.

How happy would it be, if the point of her locks had fallen into my hand, like the sleeve of the beneficent into the hand of the poor,

A string of friends were giving evidence to, and bestowing praise, *not* on the beauty of this passage, but rather on their own benevolent disposition: *he* also with them, was applauding and was grieved at the non-existence of former acquaintance, and acknowledged his own fault. I perceived that an attachment existed on his part also: I sent these *beyts* and made friends.

Kittch.—Had we not sincerity in our covenant! You have acted injuriously and have betrayed bad faith;

From the world, I united my heart solely to you; I did not know that you would turn soon away.

If you yet have a desire for reconciliation, come back, for you are more dear than before.

TALE XV.

A PERSON lost a beautiful young wife; the mother of the woman was decrepid;

بعالت کابین در خانه متهمین بماند مرد از محاورت او سجان رنجیدی
و از محاورت او چاره ندیدی تا گردی از آشنایان
به پرسیدن او آمدند یکی گفت چگونه در مفارقت یار
عزیز گفت نادیدن زن بر من چنان دشوار نمی آید که دیدن
مادر زن

مثنوی

گل بتاراج رفت و خار بماند گنج برداشتند و مار بماند

دید هر تارک سنان دیدن خوشتر از روی دشمنان دیدن
واجب است از هزار دوست برید تاریخ دشمنی نباید دید

حکایت ۱۶

یاد دارم که در ایام جوانی گذری داشتم بکوئسی و نظری بر ماه
روئسی در تموزی که حرارتش دمان بخوشنایدی و ممو مش
منخبر امتحوان بخوشنایدی از ضعف بشریت تاب آفتاب
نیاردم و التجا بسایه دیواری کرم مترقب آنکه کسی
ز حمت حرتموز برف آبی از من فرو نشاند ناگاه از ظلمت
دهلیز خانه روشنائی بتافت یعنی جمالی که زبان فصاحت
از بیان صباحت او عاجز آید چنانکه در شب تاریک صبح بر آید
یا آبجیات از ظلمات بدر آید قدحی برف آب بردست گرفته
و شکر در آن ریخت و بترقی گل بر آینه نمیدانم بکابلش مطیب گرد بود

She remained in the house by virtue of the settlement: The man was vexed to the heart from her conversation, and saw no remedy for her society. Thus a string of acquaintance came to enquire of him; One said, how are you at the separation of your beloved friend? He said, not seeing my wife, does not distress me so much, as the sight of my wife's mother.

Musnevee.—The rose is lost in plunder, but the thorns have remained; they have conveyed the treasure, but the snake has remained.

Fixing the eyes on the point of a spear, is more agreeable than seeing the face of enemies.

It is lawful to cut with a thousand friends, that you may not see the face of one enemy.

TALE XVI.

I RECOLLECT, that in the days of youth, I frequented a lane, and had an eye upon a moon-faced person. One Autumn, the heat of which dried the mouth, and its sultry wind boiled the marrow of the bone; from the weakness of constitution, I could not bear the fervor of the sun, so took refuge under the shadow of a wall, in hopes that some one would relieve the annoyance of the heat with iced water: suddenly from the darkness of the vestibule of a house, a light shone, viz: a beauty, that the tongue of eloquence would come short of the description of its elegance. As in the dark night the morning appears, or as the water of life issues forth from obscurity; she had hold of a cup of iced water in her hand, and sprinkled sugar into it and mixed with it, essence of roses. I do not know whether she had scented it with roses.

یا قطره چند از گل رویش در آن چکیده فی الجملة شربت
از دست نگارینش برگرفتم و بخوردم و عمر از سر گزافتم
و بدیهه گفتم

شعر ظمأ بقلبي لا يكأ ن يسبغة
رشف النزال ولو شربت بحورا

خورم آن فرخنده طالع را که چشم بر چنان رو او قد هر بامداد
مست می بیدار گردانیم شب مست ساقی روز محشر بامداد

or whether she had dropped into it, a few drops from her rosy cheek : Finally I took the sherbet from her beautiful hand and drank it, and commenced life anew, and repeated extempore,

Sheyr.—My soul so thirsts, that it could not be quenched by the draught of pure water, although I was to drink rivers.

Kitteh.—Joy to that happy destiny, whose eyes fall upon such a countenance every morning.

The inebriated with wine awakens at mid-night; to the inebriated with the cup-bearer, the day of resurrection is morning.

حکایت ۱۷

در سالی که سلطان محمود خوارزم شاه انارالد بر تانه با خطا
برای مصلحتی صلح اختیار کرد بجامع کاشغر رسیدم پسری دیدم
بخوبی در غایت اعتدال و نهایت جمال چنانکه در مثال او گویند

غزل معلمت همه شوخی و دلبری آموخت
جفا و ناز و عتاب و ستیزی آموخت
من آدمی بچنین شکل و قد و خوی و روش
ندیده ام مگر این شیوه از پری آموخت
و گرنه قصد بیاحت کند نه عزم سفر
کسی که بر سر کویت مجاور پری آموخت

TALE XVII.

ON the year that SULTAN MUHMOOD KHAWRZIM SHAW, (God enlighten his councils) decided on a treaty with *Khatá* * from policy, I arrived at the jaumeh of *Caushghur* † I saw a youth possessing comeliness, of perfect symmetry and real beauty, like those they celebrate.

Ghuzzul.—Thy tutor has taught thee all pertness and fascination; he has taught thee cruelty, and blandishment, and raillery, and tyranny.

I have not seen a mortal of such an appearance and form and disposition and manners; perhaps he has learnt this habit from a fairy.

He will not again make an attempt to travel, nor a resolution for journey, who has learnt to sweep at the head of your lane.

* A large country in Sythia or Tartary, beyond mount Imaus. *Richardson*,

† Name of a Kingdom.

مقدمهٔ نخوز محشری در دست داشت واهی خواند
 ضرب زید عمر او کان المتعدی عمر اگتم ای پسر
 خوارزم و خطا صالح کردند و میان زید و عمر خصومت باقیست
 بخندید و منشا و مولد م پرسید گفتم از خاک شیراز گفت
 از سخنان سعدی چیزی یاد داری گفتم

شعر بلیت بنحوی یصول مغاضبا
 علی کنزید مقابلة العبر

لختی باندیشه فرو رفت و گفت غالب اشعار او درین
 دیار بزبان فارسی رسیده است اگر بفارسی بگوئی بفهم
 مبتدی نزدیکتر باشد که قوله تعالی تکلموا للناس
 علی قدر عقولهم زمانی بیندیشدم و گفتم

مثنوی
 طبع ترا تا هو سس نخو کرد صورت عقل از دل ماحو کرد

ای دل عشاق بدام تو صید ما بتو مشغول تو با عمر وزید
 باید ادا که عزم سفر مصمم شد کسی از کاروان گفتش
 که فلان سعدیست دوان آمد و تالطف کرد و تاسف
 خورد که چندین مدت چرا نگفتی که سعدی منم تا شکر
 قدم بزرگواریت را بخد مت میان به بستمی گفتم
 مصرع با وجودت زمن آواز نیامد که منم

He had in his hand a syllogism of the *Nouho*† of *Zummukh'sheyr*; and was reading "Zeid struck Oomer and Zeid tyrannised over Oomer." I said O youth, *Khawrim* and *Khatā* have made peace, and does enmity still continue between *Zeid* and *Oomer*? He laughed and inquired after my origin and place of birth. I said, of the dust of *Shirauz*. He said, do you remember any part of the compositions of *Sādi*? I said,

Sheyr.—I am become a captive to the student of the *Nouho*, who attacks me in a rage in the manner *Zeid* does *Oomer*.

He was a short time drowned in thought and said, most of his *Sheyrs* have come to this country in the Persian language; if you rehearse them in Persian, they would be easier to the comprehension of a beginner, for, *The word of God*. "Speak to men according to their capacity." I reflected a while and said,

Musnevee.—Since your mind took a desire for the *Nouho*, it has obliterated the image of understanding from our heart.

O thou, in whose snare† the hearts of admirers are caught; we are devoted to you, but you to *Oomer* and *Zeid*.

On the morning that was fixed for my departure on travel, some person of the caravan told him saying, such an one is *Sādi*. He came running and shewed courtesy and expressed sorrow saying, why did you not mention so long that "I am *Sādi*," that I might have bound my waist in the acquittal of thanks at your happy arrival. I said,

Misrá.—In thy presence, a sound issued not from me, that it is me.

* A Grammar or syntax.

† *Per*: "in thy snare."

گفتا چه شود که اگر درین بقعه چند روزی بر آسائی تا
بخدمت مستفید گردیم گفتیم ندوانم بحکم این حکایت منظوم
که گفته اند

مثنوی

بزرگی دیدم اندر کو بهاری قناعت کرده از دنیا بختاری

چرا گفتم بشهر اندر نیایی که باری بند از دل بر کشایی

بگفت آنجا پری رویان نشنند چو گل بسیار شد پیان ما خنزند

این ما گفتم و بوسه چند بر سر و روی یکدیگر دادیم و وداع کردیم

مثنوی

بوسه دادن روی یار چه سود همدان لحظه کردنش پدرود

سیب گوئی وداع یاران کرد روی زمین سوی سرخ و زان سوز و زو

شعر
ان لَمْ آمَتْ یَوْمَ الْوَدَاعِ تَأْسِفًا

لَا تَحْسَبُونَنِي فِي الْمَوَدِّتِ مُنْصِفًا

حکایت ۱۸

خرقه پوشی در کاروان حجاز همراه با بود یکی از امرای عرب

مر او را صد دینار بخشید تا نفقه فرزند ان کند ناگاه تنی چند

از دزدان خفاچه بر کاروان زدند و مال پاک ببرند باز رگزان

گریه و زاری کردند و فریاد پیفایده خواندند مگر آن درویش

He said, what would it be, if you was to rest some days at this station, that we might benefit in your service. I said I cannot, by virtue of this poetical tale which they have related.

Musnevee.—I saw a great man within a wild; retired to a cavern from the world:

I said, why do not you come into the city, that you may at once open the bandage from the heart.

He said, in that place, the fairy-faced abound in beauty; when roses have become numerous, the nightingales are moved.

I said this, and we bestowed a few kisses on the head and face of each other, and mutually took leave.

Musnevee.—What advantage in kissing the face of a friend, when at that moment he is to be bid farewell.

The apple as it were, took leave of its friend, and made its appearance on this side red, and on that side yellow. *

Sheyr.—If I die not through grief on the day of separation, do not esteem me sincere in friendship.

TALE XVIII.

A KHIRKEH-POSH, † was with us in the caravan to Mecca. One of the nobles of Arabia presented him with one hundred *dinars*, that he might subsist his children. Suddenly a gang of *Khufâché*, ‡ robbers attacked the caravan, and carried the property clean off. The merchants made cries and lamentations, and unavailing exclamations, except the Derveish,

* The verb کرد governs throughout the stanza.

† A term for a Derveish.

‡ *Khufâché* is probably a peculiar tribe.

که برقرار خویش مانده بود و تغیر در و پیدایش نه گفتم
مگر آن معلوم تر از دیر گفت بلی، مرد و لیکن مرا با آن
چنان الفتی نبود که بوقت مفارقت خسته دلی باشد

بیت

نباید بستن اندر چیز و کس دل که دل برداشتن کاریست مشکل
گفتم موافق حال من است آنچه تو گفتی که مرا در عهد جوانی
با جوانی اتفاق مخالفت بود و صدق مودت و محبت تا
جایی که قبله نظر جمالی او بود و سود و سرمایۀ عمرم وصال او

قطعه
مگر ملا یک بر آسمان و گرنه بشر

بحسن صورت او بر زمین نخواهد بود

بدوستی که حرامست بعد از صحبت

که هیچ نطفه چو آدمی نخواهد بود

ناگهان پای وجودش بگل اجل فرو رفت و دو دفراق از
دو دمانش بر آمد روز ما بر سر خاکش مجاورت کردم و میگفتم

قطعه
کاش آن روز که در پای تو شد خار اجل

دست گیتی بزدی تیغ هلاکم بر سر

تا بهمان بی تو درین روز ندیدی چشمم

این منم بر سر خاک تو که خاکم بر سر

قطعه

آنکه قرارش نگر فتی بخواب تا گل و نسرين نیشاندی محنت

who maintained his usual firmness, and no change appeared in him. I said, perhaps the robbers have not taken away your *property*. * He said yes, they have taken it away; but I had not that attachment for it, that at the time of loss, it should prove heart-breaking.

Beyt.—One should not attach the heart to an article or a person, because the disengagement of the heart is a difficult task.

I said, what you have expressed is suitable to my case; for in youthful days, there existed intimacy and true friendship and regard with a youth, to a degree that his beauty was the *kibleh* of my sight; and a meeting with him, the interest and capital of my life.

Kitteh.—Perhaps there may be angels in heaven; but no human creature on the earth can be compared to the beauty of his person.

By friendship! after him, society is disgusting; for no seed of man will become such a man.

Suddenly the basis of his existence sunk into the mine of death, and the exhalations of grief arose from his family. Many days I remained by his grave and said,

Kitteh.—Would, that the day the thorn of death entered your foot, the hand of time had struck the sword of destruction on my head;

That mine eyes had not this day seen the world without thee: this is me upon thy grave, with dust upon my head. †

Kitteh.—That person who acquired not composure in sleep, before they strewed the rose and the narcissus,

* Persian, "that understood article of yours."

† This passage will bear another construction, viz. "I am for this purpose on thy grave, that dust may cover me."

گر دیش گیتی گل رویش بر یخت خار بنان بر سیر خاکش برست

The revolution of the times has mould-
ered the rose of his countenance; brambles
have sprung upon his grave.

بعد از مفارقت او عزم کردم و نیت جزم آوردم که بقیّت

After his loss, I determined and made
a firm resolution to roll up the carpet of
pleasure the rest of my days, and not fre-
quent society.

زندگانی فرشی هوس و نوردم و گرد مجالست نگردم

Kitteh.—The benefit of the Sea would
be desirable, if there was not the danger
of the waves; the society of the rose would
have been pleasant, if there was not the ap-
prehension of thorns.

قطعه

سو دور یا نیک بودی گرنه بودی بیم موج

صحبّت گل خوش بدی گرنه شدی تشویش خار

دوش چون طاموس می نازیدم اندر باغ وصل

دیگر امروز از فریق یار می پیچم چو مار

Last night I was like the peacock, engag-
ed in amorous play in the garden of assigna-
tion; but now by the loss of my friend,
I writhe like a serpent.

حکایت ۱۹

یکی از ملوک عرب را حدیث لبلی و مجنون و شورشی

حال وی با گفتند که با وجود کمال فضل و بلاغت سرور پنهان

نهاده است و زمام اختیار از دست داده بفرمود تا اورا حاضر

آورند ملامت کردن گرفت که در نفس انسانی چه خلل

دیدي که خوی بهایم گرفتني و ترک عشرت مردم گفتي مجنون

بنالید و گفت

شعر

وَرَبِّ صَدِّيقٍ لَمْ يَنْتَبِهْ فِي وَدَادِهَا

أَلَمْ يَسِرْ هَايَوْمًا فَيُوضِّحْ لَهُ عَذْرِي

قطعه

گاش آنکه عیب من نشند رویت ای دلستان بدیدندی

TALE XIX.

THEY related to one of the Kings of
Arabia the history of Leyli and Mujnoon,
and his distracted state, saying, notwithstand-
ing great merits and acquirements, he has
taken to the deserts and has given up
from his hands, the reins of option. He
ordered and they brought him. He began
to remonstrate saying, what defect did you see
in the spirit of a human being, that you have
assumed the habit of beasts and have relin-
quished the pleasures of man? Mujnoon
exclaimed and said,

Sheyr.—My intimate friend who has re-
viled me for love of her, did not see her a
single day, otherwise my plea would have
been known to him;

Kitteh.—Would that those who have
been searching my defects, had seen thy
countenance O heart-ravisher;

تا بجای ترنج در نظرت بینبر دستها بریدن

تا حقیقت معنی بر صدق دعوی گواهی دادی و گفتی

قوله تعالی فذالک الذی ملتذنی فیہ

ملک را در دل آمد که جمال لیلی مطالعه کند تا چه صورت تست

که موجب چدین فتنه است پس بفرمود تا او را طلب

کنند در احیای عرب بگردیدند و بدست آوردند پیش

ملک در صحن سرایچه بداشتند ملک در هیأت او نظر کرد

شخصی دید سیاه قام و ضعیف اندام در نظرش حقیر آمد

بحکم آنکه کمترین خدم حرم او جمال از وی بدیش بودند و بزیادت

پیش مجنون بفرستاد در یافت و گفت ای ملک از در یچه

چشم مجنون بایستی در جمال لیلی نظر کردن تا سر مشاهد

او بر تو تجلی کند

شعر

مَا مَرَّ مِنْ ذِكْرِ الْحَبِيبِ فِي مَسْمَعِي

لَوْ سَمِعْتُ وَرَقَ الْحَبِيبِ صَاحَتٌ مَعِي

يَا مَعْشَرَ الْخُلَّاءِ قُولُوا لِلْبُعَيْبِي

لَسْتُ تَدْرِي مَا بِقَلْبِ مَوْجِعِي

That instead of the lemon, they might in thy presence, have insensibly cut their fingers : *

Then the real merits would bear evidence to the truth of the pretention. *The word of the ALMIGHTY. "And this is the person, for whom you have reviled me."*

It pleased the King † to have a sight of the beauty of Leyli; also, what appearance it was, which was the cause of so much disquietude : he therefore ordered that they should present her : they went round to all the families in Arabia and found her. They presented her before the King in the court-yard of the *Surraiché*. ‡ The King surveyed her form : he saw a person, of a black colour and with an infirm body. She appeared despicable in his sight, because the most inferior of the servants of the Seraglio surpassed her in beauty, and exceeded her in elegance. Mujnoon penetrated this with sagacity and said, O King, you should have surveyed the beauty of Leyli, with the corner of Mujnoon's eye, that the niceties of her features might have shone upon you.

Sheyr.—That which has come to my ear regarding the praise of the meadow, if the vegetation of that meadow had heard it, it would have joined me in transports.

O circle of friends, tell the reviler, thou knowest not what is within my wounded heart.

* This passage has reference, to *Z-lekka*, whose friends upbraided her for having been enamoured of *Yusuf* her slave, who they added, was indifferent about her. To justify her choice, she invited them to an entertainment, when, she delivered to each a lemon and a knife, desiring her to cut the lemon the moment *Yusuf* entered. This being agreed to, he was desired to attend ; but as soon as he appeared from within the curtain, every one instead of cutting the lemon, being struck with the dazzling beauty of the lad, insensibly cut her finger.

† *Lit.* "It entered the heart of the King."

‡ An inner apartment.

غزل

تندرستان را نباشد در پیش جز بهم در دمی نگویم درو خویش

گفتن از زنبور سیاحل بود بایکی در عمر خود ناخوره تیش

تا ترا حالی نباشد همچو ما حال ما باشد ترا افسانه پیش

سوز من باریگری نسبت مکن اونمک بردست و من بر عضوی ریش

Ghuzzul.—To the sound bodied there is no pain of a wound; I will not express my pain, but to a sympathising sufferer.

To talk of a bee, to a person who in his life has not experienced a sting, would be useless.

While thy state is not like ours, our state to thee, is insanity.

Do not compare my burning with any other; he has salt in his hand, and I a wound on my body.

حکایت ۱۳

قاضی بهد امر حکایت کند که با تعبند پسری سر می خوش
داشت و تعلی دلش در آتش روزگاری در طلبش متصرف

و پویان و متر صد و جویان و بر حسب حال و اقامه گویان

رباعی در چشم من آمد آن سبهي شرو بلند

بر تو دلم زد دست و در پای و نگذ

این دیده شوخ میبرد دل بکشد

خواهی که بکس دل ندی دیده به بند

شنیدم که در گذری پیش قاضی باز آمد برخی ازین معامله

بسمیش رسیده بود از اید الوصف برنجید و دشنام بی

تخاشی دادن گرفت و سقط گفتن و سنگ برداشت

و بیخ از بیم مرتی فرو نگذاشت قاضی بایکی از علمای معتبر که

هم عیان او بود گفت

TALE XX.

They relate a Story respecting the CAUZEE of HUMDAUN * that he had great regard for the son of a Farrier, and his heart † in search after him was long inflamed in the fire of desire; and he was bustling, and hoping, and watching and according to the sensations he experienced, he was saying,

Robdi.—That stately tall cypress has come before mine eyes; he has dispossessed me of my heart, and has thrown it to his feet.

This wicked eye captivates the heart with a snare; if you wish not to give your heart to any one, close your eyes.

I have heard that he came ‡ before the Cauzee in a road: part of this tale came to his hearing; he grew angry beyond description, and began to give abuse without respect, and to speak opprobriously, and he picked up a stone, and left nothing wanting of disgrace. The Cauzee said to a respectable learned man who was his equal,

* A City and territory in Persia.

† Persian, "and the shoe of his heart,"

‡ The phrase باز آمد signifies "came" باز is redundant, which is often the case when prefixed to a verb.

بیت آن شاهدي و خشم گهر فتن بيش

و آن عقده بر ابروي ترش شيرينش

مثل در بلاد عرب گویند ضرب الحبيب زيب

بیت از دست تو مشت برد بان خوردن

خوشر که بدست خویش نان خوردن

همانکه از وقاحت او بوي سماعت مي آید بادشاهان سخن

بصلاست گویند و باشد که در نهان صلح جویند

بیت

انگور نو آورده ترش طعم بود روزي دوسه صبر کن که شیرین گردد

این بگفت و بمسند قضا باز آمد تنی چند از بزرگان عدول

و نترگی که در مجلس حکم او بودند ز مین خدمت بدو سیدند

که باجارت سخن در خدمت بگویم اگر چه ترک ادبست

که بزرگان گفته اند

بیت

نه در هر سخن کث کردن رواست خطایی بزرگان گهر فتن خطاست

اما بحکم آنکه شکر سوابق انعام خداوندی ملازم روزگار بندگانت

هر مصلحتی که بینند و اعلام کنند نوعی از خیانت باشد طریقی

صواب آنست که باین پسر گرد طمع نگردی و فرش و لح

در نور دی که منصب قضا پایگاهی منیع است و بارگاههی

رفیع تابگاهاهی شنیع ماوشت نگردی و حریف آنست که دیدی

و حدیث این که شنیدی

Beyt.—Observe his loveliness and assumption of rudeness, and his sweet frown, on those contracted * brows.

Mussul.—They say in the country of Arabia, "The blows of a beloved are agreeable."

Beyt.—To receive a blow on the face by thy hand, is more agreeable than eating bread with ones own hand.

It appears that the smell of beneficence issues from his arrogance; Monarchs express themselves with austerity, and it may be that inwardly they desire peace.

Beyt.—The late produced grape is of a sour taste; wait about two or three days, when it will become sweet.

He said this and returned to the *Musnud* of his office. Some of the respectable, just and virtuous, who were in office at his court, kissed the earth in prostration and said, with permission we will say a word in your presence although it is a deviation from respect, as the sages have said,

Beyt.—It is not proper to remonstrate on every particular; it is a crime to detect the faults of sages.

Nevertheless, since gratitude for a masters former favors is the duty of servants during life, it is a species of treason if they do not communicate every advice they may deem expedient: the road of prudence is, that through this boy, you pace not round temptation, but roll up the carpet of desire, for the office of *Cauzee* is a high tribunal and a dignified court, therefore you should not stain yourself with a bad crime; also the object is such as you have seen, and the objection this which you have heard.

* *Lit.* "Sour." The construction of this couplet is singular.

مثنوی

یکی کردی آبرویی بسی چه غم دارد از آبرویی کسی

بسیانم نیکی به پنجاه سال که یک نام ز شش کند پایمال

قاضی را نصیحت یاران یکدل پسند آمد و بر حسن رای

و در حفظ و فای ایشان آفرین کرد و گفت نظر عزیزان

در مصیحت حال من عین جوابست و مسئله بیجواب و لیکن

و توان جدا با الملام یزول

لَسَبَّعْتَ اذْكَاءَ يَغْتَرِيهِ عُدُول

بیت

نصیحت کن مرا چندانکه خواهی که نتوان شستن از رنگی سیاهی

از یاد تو غافل نتوان کرد و هیچم سر کو فتم مارم نتوانم که به پیچم

این بگفت و کس را بتفحص احوال او برانگیخت و نعمت

بیکران بر بخت و گفته اند هر کس از دور تر از او است زور در

بازو است و آنکه در دنیا و دست رس ندارد دور دنیا کس ندارد

هر که زردید سر فرو آورد و تر از وی آهین دوش است

فی الجاه شبی خاوتی میسر شد و هدران شب شعله را خبر

کردند که قاضی همه شب شراب در سر و شاهد در بر از تنعم

نخفتی و بترسم گفتمی

Musnevee.—He who has often acted dishonorably, what care has he for the reputation of any one.

Many reputations of fifty years, one infamous report obliterates.

The advice of the Cauzee's sincere friends met his approbation, and he bestowed encomiums on their excellent understanding, and, for their preservation of sincerity, and said; the sight of the esteemed on the welfare of my situation, is truly humane, and the position unanswerable, but nevertheless,

Sheyr.—Had friendship been such as to be lost by remonstrance, then I would attend to the reproaches of the just.

Beyt.—Admonish me as much as you like, but blackness cannot be washed from an Ethiopian.

Beyt.—Your memory I cannot be made to forget by any thing; I am a serpent with a bruised head, and have not the power to writhe.

He said this, and directed some people to enquire after him, and he squandered immense wealth; also they have said, he who has money in the scales, has power in his arms; but he, whose hand reaches not to worldly wealth, has no one in the world.

Beyt.—He who has seen money, bends down his head, though it is a scale with iron beams *

Finally, one night he obtained privacy, and that very night they gave information to the *Shehneh* † saying, the Cauzee all night with wine in his head, and his beloved in his embraces, has not slept through joy, and has been singing in notes,

* The Author evidently plays upon this word; it is indeed very appropriate; دوش implies a shoulder as well as beams.

† A Police Officer.

غزل امشب مگر بوقت نمیخواند این خروسی
عشاق بس نکرده هنوز از کنار و بوس
رخسار یار در خیم گیسوی تابدار
چون گوی عاج در خیم چوگان آبنوس
یک شب که دوست مدت سختت در کنار
پیدار باش تا مرد عمر بر فوس

تانشنوی نزد مسجد آدینه بانگ صبح
یازد در سرای اتابک غریب کوس

لب از لب چو چشم خروسی ابا بهی بود
برداشتن بگفتن بیهوده خروسی

قاضی درین حالت بود که یکی از متعلقان او از در آمد
و گفت چه نشسته بر خیز تا پای داری گر بزرگ حسودان در حق
تو دقتی گرفته اند بلکه حقی گفته اند تا مگر آتش فتنه که هنوز
اندک است بآب تدبیر فرو نشانیم مبادا که چون فردا بالا
گیرد عالمی فرا گیرد قاضی تبسم کرد و گفت

قطعه

پشجه در صید برده ضیغم را چه تفاوت اگر شمال آید
روی در روی دوست کن بگذار تا عد و پشت دست میباید

Ghuzzul.—Perhaps this night the cock has not been crowing timely; the lover has not yet refrained from embraces and kisses.

The cheek of the beloved within the bend of a curling lock, is like an ivory ball within the curve of a *chougaun* * of ebony.

Since the friend has not slept one night sound in the bosom, keep awake, that life may not pass in regret.

While you do not hear from the Friday-mosque, the announcing of morning, or from the gate of the King's palace, the sound of the drum,

It would be foolish to withdraw the lips from lips like the eyes of a cock, through the untimely warning of a cock.

The Cauzee was in this situation, when, one of his family came in at the door and said, why are you sitting, rise, while you have legs make off, for the envious have scandalized regarding you; rather, they have spoken the truth: still perhaps we may, with the water of arrangement, extinguish this fire of mischief which is yet a trifle; be it not, that when to-morrow it prevails, it will encompass a world. The Cauzee smiled and said,

Kitteh.—To a tiger which has fixed his paw upon the game, what consequence if a jackal was to come;

Place your lips upon the lips of your friend; leave the enemy to gnaw the back of his hand.

* *Chougaun*, most likely is a *Queue*.

ملک را بعد از آن شب آگاهی دادند که در ملک تو چنین منکری
 حادث شده است چه فرمائی ملک گفت من اورا از
 جملة فضلاء عصر میدانم و یگانه روزگار می شمارم باشد
 که معاندان در حق وی بغرض خوضی کرده اند این سخن
 در جمع قبول من نه آید مگر آنکه معاینه گردد که حکما گفته اند

بیت به تندی سبک دست بردن بتیغ

بدندان گزند پشت دست در یخ

شنیدم که ملک سحرگاهی باتنی چند از خاصان ببالین
 قاضی فراز آمد شمع را دید استاده و شاهد نشسته و حق ریخته
 و قدح شکسته و قاضی در خواب مستی بهنجار از ملک
 هستی خفته ملک بتأطش اندک اندک بیدار کرد و گفت
 خیز که آفتاب بر آمد قاضی دریافت که حال چیست و گفت
 از کدام جانب سلطان گفت از جانب مشرق
 گفت الحمد لله که هنوز در توبه باز است بحکم این حدیث
 لَا يَغْلَقُ بَابُ التَّوْبَةِ عَلَى الْعِبَادِ حَتَّى تَطْلُعَ
 الشَّمْسُ مِنْ مَغْرِبِهَا اسْتَغْفِرْكَ بِاللَّهِ وَاتُوبَ إِلَيْهِ

قطعه

این دو چیزم بر گناه انگیزند بخت نافر جام و عقل ناتمام
 گر گرفتارم کنی مستوجبم و ربه بخشی عفو بهتر کا نه مقام

They apprized the King of it that very night, saying, in your kingdom such a misdemeanor has happened; what is your command? The King said, I esteem him one of the learned of the times, and deem him one distinguished in the age: it may be that the contumacious have plotted against him from self interest; this report shall not enter my ear of approbation unless it is seen, for the Sages have said,

Beyt.—When enraged, the sudden advancement of the hand to a sword, would prove biting the back of the hand of remorse, with the teeth.

I have heard that the King in the morning, with some of his chosen people, approached the pillow of the Cauzee. He saw the candle standing, and the beloved sitting, and the wine spilt, and the cup broken, and the Cauzee sleeping in the sleep of drunkenness, insensible of the world of existence. The King graciously woke him gently and said to him rise, for the sun has risen. The Cauzee knew how the case stood and said, from what quarter? The Sultân said, from the eastern quarter? He said, God be praised, for the door of repentance is still open by order of this Huddees. "The door of repentance shall not be shut upon mankind, until the Sun rises from the quarter in which it sets; pray to God for remission and repent."

Kittah.—These two things have instigated me to sin; ill fortune and weak understanding.

If you go to extremity, I am deserving; but if you forgive, forgiveness is better than revenge.

ملک گفت توبه درین حالت که بر ملاک خویش اطلاع
یافتی سودی نماند که گم رفتار آمدی قوله تعالی فَلَمْ يَكُنْ
يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَاَوْا بَآءَ سِنَا

قطعه

چهره سود از دزدی آنکه توبه کردن چو نتوانی گمندان دست بر گلخ

بلند از میوه گو کوتاه کن دست که کوته خود ندارد دست بر شاخ

ترا با وجود چنین منکری که ظاهر شده است سبیل خلاص
صورت نه بند داین بگفت و موکلان عقوبت در وی آویختند
گفت مرا در خدمت سلطان یک سخن باقیست ملک
گفت آن چیست گفت

قطعه بآستین ملائی که بر من افشانی

طمع مدار که از دامن دست

اگر خلاص محالست ازین گنه که مراست

بدان کرم که تو داری امیدواری هست

ملک گفت این لطیفه بدیع آوردی و این نکته غریب گفتی
و لیکن محال عقلست و خلاف شرع که ترا امروز از چنگ
عقوبت من بفضل و بلاعت رها می باشد مصلحت چنان
می بینم که ترا از قلعه بریزند از م تادیگر ان نصیحت به پذیرند
و عبرت گیرند قاضی گفت ای خداوند جهان پرورده نعمت

موکل

is a person appointed to a duty.

Q q

The King said, repentance in this stage when you have acquired knowledge of your destruction, will avail nothing, for you are seized. The word of GOD. "Therefore when they see my wrath, their belief can be of no avail."

Kitteh.—Of what benefit is refraining from stealing, when you cannot throw the noose upon a building;

Tell the tall, withdraw your hand from the fruit; whereas the short cannot extend his arm to the branches.

With the perpetration of such a crime as is manifest, to you a plea of reprieve does not offer. He said this, and the *inflictors* * of punishment seized him. He said, I have one word to say in the presence of the Sultân. The King said, what is it? He said,

Kitteh.—Through the sleeve of displeasure which you shake at me, do not hope that I will restrain my hand from your skirt:

If through the crime which I have committed, a release is difficult, I entertain hopes in that benevolence which characterizes you.

The King said, you have advanced this uncommon wit, and have stated this rare refinement; but it is foreign to the understanding, and contrary to law, that you should this day escape my grasp of punishment through learning and eloquence: I deem it expedient to throw you down from the fort, that others may take lesson and be struck with terror. The Cauzee said, O Sovereign of the world, I am nourished by the good things of

این خاندانم و این جرم نه تنها من کرده ام دیگر بر ایند از
 تامن عبرت گیرم ملک را خنده گرفت و بگوید از خطا او دور
 گذشت و متعذرتان اشارت بکشتن او میکردند گفت

the family, and I am not the only one who has committed this crime; throw another person, that I may take dread. Laughter seized the Prince, and in mercy he forgave his crime; but the malicious were suggesting his destruction. He said,

بیت

ای که جمال عیب خویش تشدید
 طعنه بر عیب دیگران چه زنیید

Beyt.—Ye who are the bearers of your own vices; wherefore do ye rail at the folly of others?

حکایت ۲۱

TALE XXI.

جوانی پاک باز و پاک رو بود که پایا کیزه روئی در گرو بود

THERE was a virtuous and comely YOUTH, who was infatuated by a beauty;

چنین خواندم که در دریای اعظم بگر وابی و را افتادند با هم

I have so read, that in the great Sea, they both fell into a whirlpool.

چو ملاح آمدش تادست گیرد مبادا گاندران حالت بمیرد

When a waterman came to take his hand, that he might not perish in that condition, *

همی گفت از میان موج تشویر مرا بگذار دست یار من گیر

He said this from amidst the swelling billows; leave me, take the hand of my friend.

درین گفتن جهان بی بروی آشفست شیدنش کجان میداد و میگفت

Through saying this, a world was affected by him. They heard him say, while giving up his life,

حدیث عشق زان بطل منیوش که در سختی کنیاری فراموش

Do not hear the history of love from that boaster, who forgets friendship in distress.

چنین کردند یاران زندگانی ز کار افتاده بشنو تا بدانی

The friends thus passed life, hear it from the experienced that you may learn,

که سعدی راه و رسم عشق بازی چنان داند که در بغداد تازی

That Sâdi knows the ways and customs of amorous sport, as they do Arabic in Bagdad.

دلارامی که داری دل درو بند دگر چشم از همه عالم فرو بند

Attach your heart to the heart-soother you have; afterwards, close your eyes from the whole universe.

اگر لیلی و مجنون زنده گشتی حدیث عشق زین دفتر نوشی

If Leyli and Muijnoon came to life, they would write the history of love from this record.

* Persian. "When a waterman came that he might take his hand, (be it not) that he should die in that condition,

باب ششم
در ضعف پیری

حکایت ۱

باطایفه دانشمندان در جامع دمشق بخشی همیگردم که جوانی
در آمد و گفت درین میان کسی هست که زبان پارسی
بداند یا ران غالب اشارت بمن کردند گفتمش حال چیست
گفت پیری صد و پنجاه ساله در حالت نزع است
و بزبان پارسی چیزی میگوید که مفهومی مانمیدم و اگر بگرم
قدم رنج فرمائی شدیابی باشد که وصیتی میکند چون
ببالینش فرار سیدم این بیت میگفت

قطعه

دمی چند گفتم برارم بگام در یغما که بگرفت راه نفس

در یغما که بر خوان الوان عمر دمی چند خوردیم گفتند بس

پس معانی این سخن را بعربی باشا میان همیگفتم

تعجب همیگردند از عمر دراز و تأسف او همچنان بر حیات

دنیا گفتم چگونه درین حالت گفت چگاویم

PART VI.

OF THE INFIRMITIES OF OLD AGE.

TALE I.

I WAS holding an argument in a company of learned men at the *jaumeh* of Damascus, when, a young man arrived and said, is there any one among you who is acquainted with the Persian language? My friends particularly pointed me out: I said to him, what is the matter? He said, an old man of one hundred and fifty years is at the point of death, and is saying something in the Persian language which cannot be comprehended by us; if through favor you will take the trouble to go, you will meet with reward, perhaps he is making a will.* When I arrived at his pillow, he was rehearsing this *beyt*:

Kitteh.—I said, I would breathe a few respirations according to desire; it is lamentable that my respiring passage is stopped.

How lamentable that at the diversified table of life, we have eaten a few moments, and they say enough. †

So I was explaining to the Syrians, in Arabic, the meaning of this observation: they expressed a surprize at his advanced age, and at his concern in such a degree for the life of this world. I said, how do you feel in this situation. He said what can I say?

* This may be translated, "perhaps he is giving advice"

† The verb is in the preterit.

قطعه
ندیده که چه سختی رسد بجان کسی
که از دهاش بدر میکنند و ندانی
قیاس کن که چه حالت بود در آن ساعت
که از وجود عزیزش بدر رود جانی

گفتم تصویر مرگ از خیال بدر کن و و هم را بر طبیعت خود
مستولی بگردان که فیلسوفان یونان گفته اند مزاج اگر چه مستقیم بود
اعتماد بقارانتشاید و مرض اگر چه هایل بود دلالت مگای بر
هلاکت نکند اگر فرمائی طبیعی را بخوانیم تا معالجت کند دیده
و پر آب کرد و بخندید و گفت

مثنوی
پیر مردی از نزع می نالید پیر زن صد لش همی نالید
چون محبیط شد اعتدال مزاج نه عزیمت اثر کند نه علاج
خواجر در بند نقش ایوانست خانه از پای پست ویرانست
دست در هم زند طیب ظریف چون خرف بیند او فتاده حریف

حکایت ۲

پیری را حکایت کنند که دختری خواسته بود و حجره بگل آراسته
و خلوت با او نشسته و دیده و دل برو بسته شبها دراز
خفتی و بذلهها لطیفها گفتی تا باشد که موافقت پذیرد و وحشت
نگیرد فی الجمله شبی هم بگفت الحمد لله که بخت بلندت یار بود

Kitteh.—Have you not perceived what agony seizes the senses of any one, when they draw a single tooth out of his mouth;

Imagine what the situation is at that moment, when from his valued frame, a soul is departing.

I said, remove the thought of death from your imagination, and do not allow apprehension to overcome your constitution, for the Philosophers of *Yunán* * have said, "although the constitution is sound, it does not warrant dependance on life; and although the disease is dangerous, it does not absolutely indicate death." If you desire, we will call a Physician that he may prescribe. He filled his eyes with tears and laughed and said,

Musnevee.—An old man was weeping on account of his last breath; the old woman was anointing him with Sandal:

When the temperament of the constitution has suffered, neither incantation takes effect, nor medicine:

The *Khajeh* is planning the ornaments of the building; the house has sunk in its foundation and is ruined.

The skilful Phisician strikes his hands together, when he sees the sick fallen into delirium.

TALE II.

They relate a Story concerning an OLD-MAN, that he had married a girl, and had adorned his house with flowers, and had been sitting with her in private with his eyes and heart fixed upon her: He did not sleep many long nights, but passed jokes and witticisms, that she might acquire familiarity and not be shy. In fine one night he was saying, praised be God, that your exalted fortune has been propitious,

* Greece.

و چشم سعادت بیدار که بصحبت چون من پیری افتادی

پخته و پرورده و جهان دیده و آرمیده و گرم و سیر و روزگار چشیده

نیک و بد آزموده که حقوق صحبت بدانند و شرط مودت بجا آورده

منشیق و مهربان و خوش طبع و شیرین زبان

متنوی

تا تو انم دلت بدست آرم و ریا زاریم نیاز آرم

و رچو طوطی شکر بود خورشید جان شیرین فدای پرورش

نه گزفتار آمدی بدست جوانی متجب و خیره رای و سیرتیز

و سبک پای که هر دم هوس بر دوهر لطفه رای زند و هر شب

جای خسید و هر روز یاری گیر و

جو انان لطیف و خوب رخسار و لیکن درو قابا کس نیایند

و فاداری مدار از بلبلان چشم که هر دم بر گلی دیگر سرایند

اما بخلاف طایفه پیران که بعقل و ادب زندگانی کنند نه بمقتضای

جهل جوانی

ز خود بهتری جوی و فرصت شمار که با چون خودی کم کنی روزگار

and the eyes of prosperity awake, that you have fallen in the company of such an old man as me, who is ripened and informed, and is experienced in the world and retired, and has proved the hot and the cold of the times, and tried bad and good ; one who knows the claims of companionship, and who conforms to the conditions of friendship, a condoler and a friend, also pleasant and of an agreeable address.

Musnevee.—By some mode I will gain thy heart, but if thou shouldest grieve me, I will not resent.

And if like the parrot, sugar was thy food, my estimable life is a sacrifice for thy sustenance.

You are not fallen into the hands of a young man, haughty, and of a shallow mind, and passionate, and of a light foot ; who every moment entertains a particular desire, and every instant forms a new notion, and every night sleeps in a different place, and every day takes a fresh friend.

Kittah.—Youths are pleasant and fine featured, but are not sincere with any one.

Do not expect fidelity from the nightingale-eyed, who every moment warble upon a new flower.

But different is the fraternity of old men, who pass life in understanding and discretion, not in the ways of the ignorance of youth.

Beyt.—Seek one superior to yourself and esteem it a boon, for with one like yourself you would reap little benefit.

گفت چندین سخن برین نمط بگفتم گمان بردم که دلش در قید
من آمد و صید من گشت ناگاه نفسی سرد از سینه پرورد
بر آورد و گفت چندین سخن که گفتی در تر از وی عقل من
وزن یک سخن ندارد که وقتی شنیده ام از قابله خویش
که میگفت زن جوان را اگر تیری در پهلو نشیند به که پیری

فی الجمله امکان موافقت نبود بمفارقت انجمید چون مدت
عدت بسر آمد عقد نکاحش بستند با جوانی تند و ترش روی
و تبهی دست و بد خوی جو و رجفامی دید و رنج و عنای کشید
و شکر نعمت حق همچنان میگفت که الحمد لله از ان عذاب
الیم برآمیدم و بدین نعمت مقیم رسیدم

بیت
با این همه جو روئند خوئی نازت بکشم که خو بروئی
قطعه

با تو مرا سوختن اندر عذاب به که شدن با دیگری در بهشت
بوی پیاز از دهان خو بروی نیک تر آید که گل از دست زشت

He said, I made some observations of this nature; I supposed that her heart had come into my custody and had become my game: suddenly she fetched a deep sigh from a breast filled with grief and said, the number of words you have spoken, does not weigh in the scale of my understanding, so much as one word which I once heard from my nurse who said, If an arrow was fixed in the side of a young woman, it would be preferable to an old man.

In fine there was not a possibility of agreement, it ended in separation. When the period of the *Iddut* * elapsed, they tied the knot of *Neháh* † with a young man of a stern and sour countenance, and empty handed, and of a vicious habit: she experienced hardships and cruelties, and underwent trouble and affliction, but used still to offer thanks for the goodness of God saying, God be praised, I am relieved from that grievous punishment, and have arrived to this permanent pleasure.

Beyt.—With all this cruelty and rigorous habit, I will bear thy blandishment for thou art comely.

Kitteh.—For me to burn with thee in torment, is better than being with another in paradise:

The smell of onion from the mouth of a beauty, is more acceptable than a rose from the hand of a deformed person. ‡

* The state of a woman, when it is unlawful to have intercourse with her; as when mourning the death of her husband, &c. &c. It here alludes to the given period after a divorce, viz. 3 months.

† A second marriage.

‡ Of this tale, a *Shyrr*, a *Robāi* and a *Kitteh* are suppressed.

حكايت ۳

مهمان پیري بودم در دیاربک که مال فراوان داشت و فرزند
خوب و ی شبی حکایت کرد که مراد ر عمر خویش بجز این فرزند دیگر
نبوده است درختی در این وادی زیارتگاه است که
مردمان بحاجت خواستن آنجا روند شبها در از بحق
نالیده ام و روی در پای آن درخت مالیده ام و دعای کرده ام
تا مرا خدا ایتمالی این فرزند بخشیده است شنیدم که
پسر آهسته بار و یقان همیگفت چه بودی اگر من آن
درخت را بدانستمی که کجاست تا بر فتمی و دعا کردمی که پدرم
بمیرد و خواجہ شادی کنان که فرزندم عاقبت و پسر طعنه
زبان که پدرم فرتوت

قطعه

سالها بر تو بگذرد که گذر کنی سوی تربت پدرت

تو بجای پدر چه کردی خیر تا همان چشم داری از پسر

حكايت ۴

روزی بغرور جوانی راه سخت را نده بودم و شبانگاه
پای کریمه نشست مانده پیر مردی ضعیف که از پس
کاروان همی آمد گفت چه خسپی که نه جای خفتن است گفتم
چون روم که نه پای رفتن است گفت آن نشنیده که
صاحب دلاان گفته اند رفتن و نشستن به که دویدن و گشتن

TALE III.

I was the guest of an OLD MAN who had immense property in *Diarbeck*, also a pretty child. One night he mentioned saying, in all my life, no child has been born to me, excepting this. There is a tree in this wild, a seat of worship, where people repair to pray for their wants: long nights have I cried to the JUST BEING, and have rubbed my face on the foot of the tree, and have made prayers; therefore Almighty God has blessed me with this child. I heard the boy whispering to his associates, how happy were it, if I knew where the tree was, then would I go and pray that my father should die. The *Khaujeh* was rejoicing saying, my son is sensible, but the son railed saying, my father is a decrepid doter.

Kitteh.—Years pass over thee; wherein thou dost not go towards the tomb of thy father;

What good hast thou done in behalf of thy father, that thou expectest it from thy child.

TALE IV.

ONE day, through the vanity of youth, I walked a great way, and at night I remained exhausted at the foot of a hillock: an infirm old man who was following a caravan said, why do you sleep, since this is not a place for sleeping: I said how shall I proceed, for I have not legs to walk. He said, have you not heard what the *Saheb-Dils* have said, "travelling and resting is better than running and being knocked up."

قطعه
ای که مشتاقِ منزلی مشتاقِ پندِ من گار بند و صبر آموز
اسپ تازی دو تک رود و بشتاب اشتر آهسته میرود شب و روز

حکایت ه

جوانی چست و لطیف و خندان و نکین و شیرین زبان
و در حلقه عشرت مابود که در دلش از هیچ نوعی غم نیامدی
و لب از خنده فراهم نیاورد می روزگاری برآمد که اتفاق ملاقات
نیفتاد و بعد از آن دیدمش زن خواسته و فرزند آن
بر آورده و بپنج نشاطش بریده و گل هویش پش برده
پرسیدمش چگونه و حالت چیدمت گفت تا کو دکان
بیاوردم دیگر کو دکی نتوانستم کرد

شعر
مَضَى الصَّبِي وَالشَّيْبُ غَيْرُ نِي
وَكَفَى يَتَغَيَّرُ الزَّمَانُ نَذِيرًا

بیت
بدر کرد گیتی غرور از سرش سیر ناتوانی بزانو برش

ابیات

چون پیر شدی ز کو دکی دست بدار
ایام جوانی بجوانان بگذار
طرب نو جوانان ز پیری مجویی
که ناپید دگر آب رفته بجویی
ز رع را چون رسید وقت درو
نختر آمد چنانکه سبز ه نو

* The verb کرد governs throughout the Stanza.

Kitteh.—Ye who long for the stage, be not in haste; abide by my counsel, and learn patience;

The Arabian horse is fleet two stages; the camel goes slowly night and day.

TALE V.

A YOUTH, sprightly and graceful, and pleasant and jovial, and of an agreeable address, was in our convivial party; one, in whose heart care of any description never entered, and he never closed his lips of laughter. For an age a chance of meeting did not occur; afterwards I perceived he was married and that children were born to him, and the root of his mirth was destroyed, and the flower of his joy blighted: I asked him, how are you, and what is your condition? He said, since I got children, I have not been able to become childish.

Sheyr.—Youth is passed and hoariness has altered me; and the change of time is sufficiently terrible.

Beyt.—The times have removed vanity from his head, and have laid his enfeebled head on his thighs. *

Beyts.—Since you are become old, remove your hands from childhood; leave the season of youth, to youths.

Seek not the mirth of youth in old age, for the flown stream returns not to its source.

When the season of reaping arrives to the corn, it waves not like the new grass.

حكايت ۶

پير زني موي سیه کرده بود
گفتمش ای مامک دیرینه روز

موي بتلیس سیه کرده گیر
راست نخواهد شدن این پشت کوز

دور جوانی بشد از دست من
آه و و در یغماز من دلفروز

قوت سر پنجه شیر ی برفت
راضیم امروز به پیری چو یونز

حكايت ۷

وقتی بجهان جوانی بانگ بر مادر زدم دل آزرده بگنجی
بنشست و گریبان همیگفت مگر ایام خوردی فیرا موش

کردی که در شتی میکشی
قطعه چه خوش گفت زالی به فرزند خویش

چو دیدش پلنگ افکن و پهل تن
گر آن عهد خور دیت یا و آمدی
که بیچاره بودی در آغوش من
نگردی درین روز بر من جفا
که تو شیر مردی و من پیر زن

حكايت ۸

توانگری بخیل را پسری رنجور بود نیکو امان گفتندش
مصلحت آنست که ختم قرآن کنی از بهروی یابری قربان
لحنتی باندیشه فرو رفت و گفت ختم مصحف مجید اولیتر است

TALE VI.

AN OLD WOMAN had blackened her hair; I told her, O little mother of old days,

Grant that your hair is blackened by artifice; this bent back will not become straight.

The season of youth has passed my hands; alas, alas! the heart-cheering season. *

The power of the lion-like paw is gone; I am now, through old age, content like the panther.

TALE VII.

Once through the ignorance of youth; I spoke angrily to my mother. Grieved, she sat down in a corner, and weeping, she was saying, perhaps you have forgotten the days of childhood, therefore you practise petulance.

Kitteh.—How happily did an old woman say to her son, when she saw him a tiger-vanquisher and elephant-like;

If you remembered the days of childhood, when you were helpless in my arms,

You would not this day have given me pain, when you are a lion-like man, and I, an old woman.

TALE VIII.

A RICH MISER had a sick son. His well wishers told him, it is advisable that you should go through the *Korán* for his sake, or sacrifice a goat. For a moment he was sunk in thought and said, going through the *Great Korán* is best,

• The verb شدن To pass, governs.
S s

که گله دور است صاحب دلی بشنید گفت ختمش بعدت آن
اختیار آمد که قرآن بر سر زبان است و زر در میان جان
مثنوی

درینا گردن طاعت نهادن گرش همراه بودی دست دادن
بدیناری چو خر در گل بماند و گرا الحمد خواهی صد بخواند

because the flock is far off. A *Sáheb-Dil* heard it and said, he has chosen the rehearsal, because the *Korán* is on the tip of his tongue, but money within his soul.

Musnevee.—Bowling the head of worship would be a grievance, if the hand of giving had been with it :

For the sake of a *dinar*, he would remain in the mire like an ass ; but if you wish for *Ul-Humd*, * he would repeat a hundred.

حکایت ۹

پیر مردی را گفتند چرا از نیکوئی گفت با پیر زانم الفتی نیست
گفتند جوانی بخواه چون مکنت داری گفت من که پیرم با پیر
زنان الفت نیست پس او که جوان باشد با من که پیرم
دو سببی چگونه صورت بند و چنانکه گویند

TALE IX.

THEY said to an OLD MAN, why do not you marry ? He said, I am not attached to old women. They said, as you have property, marry a young one. He said, I, who am old, have no regard for old women, therefore how is she who is young, to form an attachment for me, who am old, as the saying goes ;

Nuzm.—An old man of seventy years attempts vigour ; he who is born blind, dreams not of sight.

حکایت ۱۰

شنیده ام که درین روزها گه پیری
خیال بست به پیرانه سر که گیر و جفت
بخواست دختر کی خوب روی گوهر نام
چو درج کوهش از چشم مردمان بنهفت
میان شوهر و زن جنک و فتنه خاست چنان
که سر بشنخه و قاضی کشید و سعدی گفت
پس از ملامت و شتت گناه دختر نیست
ترا که دست بلرزد گهر چه دانی سفت

TALE X.

I have heard that lately a DECREPID OLD MAN, formed a desire in his old head, to take unto himself a partner.

He married a beautiful young girl named *Gowhur* ; like a jewel box, he concealed her from the eyes of men. †

Between the husband and wife such a disturbance and discord arose, that it extended its head to the *Shehneh* and the *Cauzee* ; and *Sádi* said

After reprimand and reproaches, It is not the girls fault ; you whose hands tremble, what know you of stringing pearls.

* A part of divine service.

† From this place, six lines in the usual copies follow, which are suppressed, as being too coarse for genuine wit, and consequently not suitable to the polish of *Sádi's* writings.

باب هفتم
در تاثیر تربیت

حکایت ۱

یکی از وزوای پسر ی کودن داشت ویرایش یکی از
دانشمندان فرستاد که مرا این را تربیتی کن مگر عاقل شود
معلم مدتی تعلیمش کرد و موثر نبود پیش پدرش کس
فرستاد که این پسر عاقل نمیشود و مرا دیوانه کرد

چون بود اصل گوهر قابل تربیت را در و اثر باشد
هیچ صیقل نکوند اند کرد آهنی را که بد گهر باشد
سنگ بد را یا هفتگانه بشو چونکه تر شد پایید تر باشد
خر عیسی اگر بمکه رود چون بیاید هنوز خراب باشد

حکایت ۲

حکیمی پسرانرا پند همی داد که جانان پدر هر آموزید که ملک
و دولت و پیا اعتماد را نشاید و جاه از در و از به در میرود و سیم
و زر در سفر و حضر محال خطر است یادزد و یکبار ببرد و یا خواجه
بتفاریق بخورد اما هر چشمه زاینده است

PART VII.

OF THE EFFECTS OF EDUCATION.

TALE I.

A VIZIER had a *stupid son*, whom he sent to one of the learned men saying, give him some lessons, perhaps he may become sensible. The preceptor instructed him a long time, but it was not efficacious. He sent a person to his father saying, this boy does not acquire *sense*, but has made me *senseless*.

Kitteh.—When the quality of the mind is genial, instruction penetrates it :

No polish is capable of refining the iron which is of a bad quality.

Wash a dog in seven different rivers, when it is wet, it is more dirty.

If the ass of Jesus goes to Mecca, when it returns, it is still an ass. *

TALE II.

A SAGE was giving advice to children saying, lives of your fathers, learn science, for kingdoms and the riches of this world are not worthy of reliance, also office goes out at the door ; and silver and gold are an occasion of danger in journeys and fixed residence : either robbers may carry them off at once, or the *Khajeh* may appropriate them by portions ; but science is a fruitful spring

* Nobody but a Mussulmaun could expect otherwise ; for only the Mussulmauns could esteem the Camel of Mahomed a Py'ghum'ber.

و دولت پاینده اگر هنرمند از دولت بیفتد غم نباشد که هنر در نفس
خود دولت است و هنرمند هر جا که برود قدر بیند و بر صدر نشیند
و بی هنر لقمه چینه و سختی بیند

بیت
سختست پس از جاه تحکم بردن ^{بیت} خو کرده بنابر جور مردم بردن
قطعه

وقتی افتاد فتنه در شام هر کس از گوشه فرار فتنه
پسران وزیر ناقص عقل بگداشی برو ستار فتنه
روستاز ادگان دانشمند بوزیری بیادشار فتنه

بیت
میراث پدر خواهی علم پدر آموز کین مال پدر خرج توان کرده روز

حکایت ۳

یکی از فضلا عصر تعلیم ملک زاده همیگر دو ضرب بی محاباز دی
وز جریقیاس کردی باری پسر از بی طاقتی شکایت
پیش پدر برد و جامه از تن دردمند برداشت و بنمود پدر را
دل بهم برآمد و استاد را بخواند و گفت پسر این احادیث را
چندین جفا و تو بیخروا نمیداری که فرزند من اسباب چیست
گفت سبب آنکه سخن باندیشه گفتن و حرکت پسندیده کردن
همه خالق را علی العوام است و بادشاهان را علی الخصوص
بموجب آنکه هر چه بدست و زبان ملوک رود هر آینه با فواه
گفته شود و قول و فعل عوام الناس را چندان اعتباری نباشد

and lasting riches ; If a man of science falls from fortune, no care exists, for science in its nature, is wealth, and wherever the man of science may go, he experiences respect and sits in the highest seat ; but the unlearned picks up morsels, and proves hardships.

Beyt.—After dignity, it is hard to bear orders ; and to suffer the insults of mankind, after being habituated to indulgence. *

Kitteh.—Once a rebellion took place in Syria, every one departed by stealth :

The sons of the Viziers, deficient in understanding, proceeded to villages to beg :

The wise children of the villagers, went to the King for the office of Vizier.

Beyt.—Desirest thou the heritage of thy father, acquire the wisdom of thy father, for this thy father's property, may be expended in ten days.

TALE III.

ONE of the learned men of the age, tutored a PRINCE, and used to inflict punishment without regard, and exercised inconceivable severity. Once the child, from non-endurance, carried a complaint to his father, and pulled off the apparel from his suffering body and shewed it. The father's heart was moved, so he called the teacher and said, you do not deem so much cruelty and severity expedient for any of the children of my subjects, as to my son ; what is the reason ? He said, for this reason ; to speak with deliberation and to do praise-worthy acts, is general throughout the world, but to Kings it is particularly requisite, because that which passes the hand and tongue of Kings, is invariably communicated by report ; but on the words and actions of the commonalty, there is not much estimation.

* Persian order, "After dignity, it is hard to bear orders ; having been habituated to indulgence, to suffer the insults of mankind."

اگر صد ناپسند آید ز درویش ^{قطعه} رفیقانش یکی از صد ندانند
و گریک ناپسند آید ز سلطان ز اقلیمی باقلیمی رسانند
پس واجب آید معلم بادشاهزاده را در تهذیب اخلاق
خداوند زادگان ^{دو} اَنْبَتَهُمُ اللّٰهُ نَبَاتًا حَسَنًا اجتهاد بیش
از ان کردن که در حق عوام

هر که در خور دیش ادب نکند ^{قطعه} در بزرگی فلاح از و بر خاست
چوب تر را چنانکه دانی پیچ نشود خشک جز با آتش راست
ملک را حسن تدبیر فقیه و تقصیر جواب او موافق پسند آمد
خلعت و نعمت بخشید و پایه منصب او بلند گردانید

حکایت ۴

معلم کتابی را دیدم در دیار مغرب ترش روی و تلخ گفتار
و بد خو و مردم آزار و کدر طبع و ناپرهیزگار که عیش مسلمانان
بدیدن او تبه گشتی و از خواندن قرآنش دل مردم سیه
جمعی پسران پاکیزه و دختران دو شیرزه بدست جفا
او گرفتار نه زهر که خنده و نه یارای گفتار که عارض سیمین
یکی را بطبایچه سیاه کردی و گاه سماق بتورین دیگر میراستند به نهادی

Kitteh.—If a hundred improprieties come from the poor, his friends would not know *one* of the hundred ;

But if one impropriety comes from the Sultán, they would circulate it from kingdom to kingdom.

Therefore it becomes incumbent on the preceptor of a Prince, in forming the manners of the sons of monarchs (may God produce in them, the increase of good) to pay them more attention than to the commonalty.

Kitteh.—He whose manners are not formed in his youth, in maturity happiness departs from him. *

Ply a green stick into any shape you desire; the dry will not become straight, but by fire.

The excellent measures of the Doctor, and the recital of his answers, were approved by the king, who bestowed *Khiláets* and wealth, and aggrandized the dignity of his situation.

TALE IV.

I saw a SCHOOLMASTER in the west, who was of a sour countenance and a harsh speaker, and ill tempered and a tormentor of mankind, and of a malignant disposition, and no faster; so that the pleasure of the Mussulmauns was destroyed at sight of him, and by his reading the *Korán*, the hearts of the people were blackened. A body of pretty boys and virgins were subjected to his cruel hands; neither had they the presumption to laugh, nor the ability to speak: at times with a slap, he turned black, the silver cheek of one, and at times he committed the crystal leg of another to the rack.

* The persian construction is singular; also the verb is in the preterit.

القصه شنیدم که طرفی از خیانت نفس او معلوم
کردند و بزدند و بر اند پس انگه مکتب او را
بمصلحتی دادند پارسائی سلیم نیک مرد و حلیم که سخن حز
بجکم ضرورت گفتی و موجب آزار کس بر زبانش نرفتی
کو دکان را بیت استاد نخستین از سر در رفت و معلم دومی را
احلاق ملکی دیدند یکدیگر دیو شدند و باعتقاد حلیم او علم فراموش
کردند همچنین اغلب اوقات بیازیمچم فراهم نشستی و لوح
درست ناکرده بر سر و روی یکدیگر در هم شکستی

بیت

استاد معلم چو بود بی آزار خرسنگ زنده کو دکان در بازار
بعد از دو هفته در آن مسجد گذر کردم معلم اولین را دیدم
که دل خوش کرده بود و بدمقام خویش باز آورده بر بی
انصافی برنجیدم و لاجول گفتم که دیگر بار ابلیس را معلم ملایک
چرا کردند پیر مردی ظریف جهان دیده بشنید بختید و گفت

مثنوی

بادشاهی پسر بمکتب داد لوح سیمینش در کنار نهاد
بر سر لوح او نبشت بزر جو را استاد به که مهر پدر

حکایت ۵

پادشاهزاده را نعمت بیقیاس از ترکه عمان بدست افتاد
فنیق و فجور آغاز کرد و مبدری پیش گرفت و فجور

In fine, I learned that they perceived part of his innate folly, and beat and drove him away; afterwards they gave his school to a pious man, who was a mild *Pársá*, good and meek; who did not utter a word, but when urged by necessity, and the contrivance of pain to any one, did not issue from his tongue. The dread of the former master, went out of the children's heads, and they found the second preceptor possessing an angelic disposition. They one by one became demons, and relying on his mildness, they forgot their learning. Thus most part of their time they sat assembled for play, and instead of attending to their tablets, they broke them upon the heads and faces of each other.

Beyt.—When an instructing tutor is inoffensive, the children heave bricks in the market.

After two weeks I went to the *Musjid*; I saw that they had gladdened the heart of the former teacher, and had brought him back to his situation: I grew vexed at the injustice and exclaimed *láhoul* saying, why did they again make the devil, the preceptor of angels? A sensible old man, experienced in the world, heard it, who laughed and said,

Musnevee.—A King put his son to a school; he suspended a silver tablet to his neck:

On the face of the tablet he wrote in gold, the cruelty of a teacher is better than the indulgence of a father.

TALE V.

IMMENSE PROPERTY fell into the hands of a PRINCE by the legacies of his uncles. He had recourse to vice and debauchery, and assumed the habit of prodigality. In fine,

نماند از سایر معاصی و منکری که نکرده و منکری که نخورده باری به نصیحتش

گفتم ای فرزندانِ دغل آید روا نیست و خرج آساید اگر داین

یعنی خرج فراوان کردن مسلم کسی را بایشان که دغل معین دارند

چو دخلت نیست خرج آهسته تر کن که میگویند ملاغان سرو دی

اگر باران بکوهستان نبارد بسالانی و جله گردد خشک روی

عقل و ادب پیش گیر و لهو و لعب بگذار که چون نعمت سیر می

شود سختی بری و پشیمانی خوری پس از لذت نای و نوش

این سخن در گوش نیاورد و بر قول من اعتراض کرد و گفت

راحت عاجل را به تله ویش محنت اجل منحصّل کردن عیال

رای خردمند این است

مثنوی

خداوند این گم و نیکی سختی پیرم را نه بیم سختی

برو شادی کن ای یار دل افروز غم فردا شاید خوردن امروز

و کیف مرا که در صدر مروت نشسته ام و عقد فتوت بسته

و ذکر انعام در افواه عوام افتاده

مثنوی

هر که علم شد بسجا و کرم بنده نشاید که نهد بر درم

نام نکوستی چو برون شد بکوی در متوانی که بدندی بروی

of the list of crimes and trespasses, there remained none, which he did not commit, nor inebriating article which he did not take. Once I told him in admonition, O son, income is a running stream, and expenditure a wheeling millstone; that is, profuse expense is reserved for him, who has a fixed income.

Kittch.—When you have not income, expend excessively slow, for the watermen sing a song,

If rain fell not on the hills, in a year the Tigris would become a dried river.

Attain sense and discretion, and leave off trifling and playing, for when property is exhausted, you will undergo hardships and repent. The youth from the pleasures of the life and drink, did not admit this advice in his ear, and opposed my words and said, "to destroy the present pleasure with the cares of future troubles, is contrary to the understandings of men of sense."

Musnevee.—Why do the wealthy and the fortunate, suffer hardship through fear of distress;

Go, make merry O heart-cheering friend, you should not to-day, have a care for to-morrow.

Still less I, who have sat in the source of humanity, and have tied the tie of liberality; and the mention of my beneficence has fallen into the mouths of the populace.

Musnevee.—He who is exalted by liberality and beneficence, it is not meet he should put a bandage to the *dirms*.

When a good name is out in the *bye-ways*, you cannot shut the door upon its face.

دیدم که نصیحت نمی پذیرد و دم گرم من در آهین سرد
او اثر نمی کند ترک مناصحت گرفتم و روی از مصاحبت او
بگردانیدم و بکنج سلامت بنشستم و قول حکام را کار بستم که گفته اند
بَلِّغْ مَا عَلَيْكَ فَإِنْ لَمْ يَقْبَلُوا فَمَا عَلَيْكَ

قطعه
گرم چه دانی که نشو و نه بگویی هر چه دانی ز نیکخواهی و پند

زود باشد که خیره سر بینی بد و پیا و فواده اندر بند
دست بردست میزنند که دریغ نشنیدم حدیث دانشمند
پند گیر از مصایب دیگران تا نگیرند دیگران ز تو پند

تا پس از مدتی از نکبت حالش آنچه می اندیشیدم همچنان
بصورت دیدم که پاره پاره برهم میدوخت و لقمه لقمه همی
اندوخت و لقمه از ضعف حالش بهم برآمد و متندیدم در چنان
حالی ریش درویش را بهلاست خراشیدن و نمک
پاشیدن پس بادل خود گفتم

مثنوی
حریف سفاک اندر عین مستی نیندیشد ز روز تنگ سستی
درخت اندر بهار ان برفشاند ز مستان لاجرم بی برگ ماند

I perceived that he did not take my advice, and that my hot breath did not affect his cold iron : * I relinquished admonition, and turned my face away from his company, and sat down in the corner of safety, and acted upon the sayings of the sages, who have said, " Impart what is thy duty, but if they do not receive it, it is nothing to thee."

Kitteh.—Although you know that they do not listen, relate what you know, through good wishes and prudence.

It will soon happen that you shall see a silly fellow, falling with both his legs in the stocks,

Rubbing hand upon hand, saying, alas ! I have not listened to the story of a wise man.

Take lessons from the sufferings of others, that others may not take lessons from you.

Thus, after a lapse of time, what I apprehended regarding the misery of his condition, just so I beheld in reality. He was sewing rags together, and was gathering mouthfuls by morsels ; my heart was moved at his indigent state, and I did not think it manly in such an instance, to scratch the sore of a beggar with reprehension, and to sprinkle salt ; so I said to myself,

Musnevee.—A vile fellow in the height of inebriation, has no care for the day of adversity :

The tree in autumn diffuses fruit, consequently in the winter it is leafless.

* The verbs are in the present.

حكايت ۶

پادشاهی پسر را بادیبی داد و گفت این فرزند تست
تربیتش بمیچمان کن که یکی از فرزندان خویش ادیب
خداست که در دو سالی چند بر و سعی کرد بجائی نرسید و پسران
ادیب در فضل و بلاغت منتهی شدند ملک و لشمندان را
مواخذة کرد و معاشرت فرمود که و عده خلاف کردی و شرط
و فاجبانی و روی گفت بر رای عالم آرای خدا و نیروی زمین
پوشیده نماید که تربیت یکسانست و لیکن طبایع مختلف

قطعه

گرچه سیم و زر و سنگ آید همی در همه سنگی نباشد زر و سیم

بر همه عالم همی تابد شهیل جائی اثبان میکند جائی ادم

حكايت ۷

یکی را شنیدم از پیران مرئی که مریدی را می گفت ای پسر
چندانکه تعامل خاطر آدمی ز ادبر روزیست اگر بروزی ده بودی
از مقام ملائکه در گذشتی

قطعه فراموش نکرد دایر دوران حال

که بودی نطفه مد فون و مد هوش

روانت داد و عقل و طبع و ادراک

جمال و نطق و رای و فکر و هوش

* Soft skins ; such as are called Spanish or Cordova leather. *Richardson's Dictionary.*

† Goats leather perfumed, which they bring from Arabia Felix. *Richardson's Dictionary.*

V v

TALE VI.

A KING gave his son to a Preceptor and said, this is your child, educate him as if he was one of your own children. The tutor made obeisance, and exercised his endeavours with him some years, but arrived not to any point, and the children of the preceptor were perfected in excellence and eloquence. The King accused the learned man, and shewed displeasure saying, you have violated your promise, and have not observed the conditions of sincerity. He said, it cannot be hidden from the judgment of the controulor of the world, the Sovereign of the earth, that education is the same, but capacity different.

Kitteh.—Although both silver and gold come from stone, in every stone there is not gold and silver.

The star canopus, dawns upon the whole universe ; in one place it creates the *Umbaun*, * in another place, the *Adcem*. †

TALE VII.

I have heard of a VENERABLE TEACHER, who said to a pupil, O son, as much as the heart of mankind is attached to subsistence, if it had been to the giver of subsistence, they would have surpassed the state of angels.

Kitteh —God did not forget thee in that state, when thou wert the embryo seed, and senseless ;

He gave thee life and sense, and temper and perception ; beauty and articulation, and intellect, and reflection and judgment ;

ده انگشت مرتب کرد بر کف
دو بازو ویت مرکب ساخت بر دوش
کنون پنداری ای ناچیز همت
که خواهد کردنت روزی فراموش

حکایت ۸

اعرابی را دیدم که پسر را می گفت یا بنی انک مسئول
يوم القيامة مان اکتسبت ولا یتقال لمن انتسبت
یعنی ترا خواهد پرسید بر روز قیامت که عبادت چیست و ناگویند
که پدرت کیست

جامه کعبه را که می پوشند او نه از کرم پیله نامی شد
باعزیزی نشست روزی چند لا حرم بمچو او گرامی شد

مثال

و رقصان فحکا آورده اند که کز دم را اولادت معلوم نیست
چنانکه سایر حیوانات را بلکه اصحاب تجارت چنین گفته اند
که چون ولادت ایشان نزدیک رسد احشای مادر را بخورند
و شکمش را بدوند و بیرون آیند و راه صحرای گیرند و این
پوستها که در خانه کزدم بیند اثر آنست باری این نکته
بابزرگی می گفتم گفت دل من بر صدق این سخن گواهی میدهد

He fixed ten fingers on thy hands; he
joined two arms to thy shoulders;

Do you now imagine, O of little faith,
that he will forget your subsistence!

TALE VIII.

I saw a YARABY, who was saying to his
son, O my son, verily you shall be asked on
the day of resurrection, what acts you have
done; but it will not be asked, to whom you
are related. That is, they will ask you on
the day of resurrection, what your actions
were, but they will not say, who is your
father?

Kittch.—The garment of *Caubeh* which
they wear, has not been distinguished from
being of the silk-worm;

It abided with a precious object a few
days, consequently like that, it became holy.*

Mussul.—In the writings of Sages they
have affirmed, that the scorpion is not like
the rest of animals, acquainted with its birth;
indeed the society of naturalists have said,
that when their birth approaches, they eat the
entrails of the mother, and tear her belly and
come out, and take the road of the Wilder-
ness; and the shells which they see in the
habitations of scorpions, are an indication
of it. Once I was mentioning this singularity
to a great man; he said my heart gives
evidence to the truth of this assertion;

* Alluding to the silken palls which cover the tomb of Mahomed.

خز چنین معامله ننخواهند بود که در حالت خوروی با مادر
و پدر چنین معامله کرده اند لا جرم در بزرگی نامحبوب
و نامقبول اند

the circumstance cannot be otherwise than, that in the state of infancy, they have acted thus towards their mother and father, consequently when grown, they are so disliked and unacceptable.

قطعه

پسری را پدر و هیت کرد کای جوانمرد یاد گیر این پند
هر که با اهلی خود و فانگند نشود دوست روی و دوست

Kittch.—A father gave advice to a son saying, O noble youth, retain this advice ;

He who does not act sincerely with his household, shall not be beloved and rich.

مثال

کتر دم را گفتند چرا بزمستان بدر نمی آیی گفت
بتابستانم چرا بزمستان می آیم

Mussul.—They said to the scorpion, why do not you appear in winter? He said, what respect have I in summer, that I should come out in winter.

حکایت ۹

TALE IX.

فقیره حمامه بود مدت حملش بسر آمد و ویش برادر هم
چیز فرزندی نیاورد بود گفت اگر خداوند تعالی مرا پسری
بخشد جز این خرقه که پوشیده ام هر چه در ملک منست ایثار
در ویشان کنم اتفاقا پسر آورد شادمانی کرد و سفره
در ویشان بجهت شربت بنهاد پس از چند سال که
از سفر شام باز آمد بمحلت آن در ویش گذر
کردم و از چگونگی حالش خبر پرسیدم گفتند بزنند ان شمع
در است گفتم سبب چیست گفتند پسرش خمر خورداست
و عریده کرده و خون کسی ریخته و از میان گریخته
پدرش را بعت آن سلسله در پای است و غل در
گردن گفتم این بلا را او بجا جت از خدا تعالی خواسته است

A BEGGAR WOMAN was pregnant; her time was completed: To the Derveish in all his life, a child had not been born. He said, if Almighty God bestows a son upon me, I will present to Derveishes all I possess, with exception to this *khirkeh* which I wear. As it chanced, she brought forth a son: he made merry and spread the *sufreh** for Derveishes according to agreement. After some years when I returned from the journey of Syria, I went to the neighbourhood of the Derveish, and inquired of the state of his condition. They said, he is in the custody of the Police-Officer. I asked, why? They said, his son has taken liquor, and has made disturbance, and has shed the blood of some person, and has run away from among them; fetters on that account are on the legs of his father, and a collar round his neck. I said, by prayer he begged Almighty God for this evil.

قطعه
زنان باردار ای مرد و شویشار اگر وقت ولادت مادرزایند
از ان بهتر بنزدیک خبر دهند که فرزند ان ناممور و از ایند

Kittah.—If pregnant women, O man of sense, at the time of delivery, deliver a snake.

To men of understanding, it is preferable to her bringing forth worthless children.

TALE X.

I was a child when I asked a GREAT MAN regarding the period of puberty. He said, it is inserted in the *Fickâ** that it embraces three signs; but in reality it has one sign and no more: it consists of seeking more the will of the TRUE, HIGH and GLORIOUS, than seeking the gratification of the passions; and he, in whom this excellence is not formed, the experienced esteem him not matured.

Kittah.—A drop of water has assumed the shape of man; it remained in the womb motionless forty days;

But if a person of forty years, possesses not sense and discretion, in truth he should not be called man.

Kittah.—Generosity and courtesy form the man; do not suppose merely a figure of substance *does*†

Qualification is required; for a figure can be made on the wall, with vermillion and verdigrease.

When man possesses not virtue and excellencies, what difference between him and the figure on the wall.

Bringing the world into the hand is no merit; if you are capable, bring the heart of one person into your hand.

* *Fickâ*; a treatise on religion and law.

† "*does*," understood.

حکایت
طفلی بودم که بزرگی را پرسیدم از حد بلوغ گفت در
کتاب فقه مسطور است که سه نشان دارد و اما در حقیقت
یک نشان دارد و بس آنکه در بند رضای حق سبحان و تعالی
پیش از ان باشی که در بند حظ نفس خویش و هر که در و این
صفت موجود نیست بنزدیک محققان بالغ نشمارند شش
قطعه بصورت آدمی شد قطره آب

چهل روزش قمار اندر رحم ماند
و گریه چل ساله را عقل و ادب نیست
به تحقیقش نشاید آدمی خواند
چو انهر دی و لطفست آدمیت

همین نقش بیو لانی میند ار
هنر باید که صورت میو ان کرد
بایوانها در اند شگرف و زنگار
چو انسانرا نباشد فضل و احسان
چه فرق اند آدمی تا نقش دیوار
بدست آوردن دنیا هر نیست
یکی را اگر توانی دل بدست آر

حکایت ۱۱

سینه‌نالی نزاری در میان پیادگان حجاج افتاده و داعی نیز در آن
سفر پیاده بود از بی انصافی در سیر و روی یکدیگر در افتادیم
و داد و ستد و جدال بدادیم کهجاوه نشینی را دیدم که
باعریل خود می گفت بوالعجب کار نیست که پیادگان حاج
چون عرصه منظر رخ بسرمیهند فر زمین می شوند یعنی به از آن
میگردند که بودند و پیادگان حاج بادی به بسرمیروند و بهتر شدند

VIX. قطع

از من بگویی حاجی مردم گزای را کو پوستین خلق باز می درو

حاجی تو نیستی شتر است از برای آنکه بیچاره خار میخورد و بار میبرد

حکایت ۱۲

بر روی نبط اندازی کسی آموخت حکمی گفت ترا که خانه پتن است

بازی نه اینست

بیت تاندا نی که سخن عین صواب است بگویی

و آنچه دانی که نه نیکو ش جواب است بگویی

حکایت ۱۳

مزدیر او در چشم بر خاست پیش بیطاری رفت تا دو آگند

بیطار از آنچه در چشم چهار پایان میکشید در دیده او کشید کور

شد حکومت پیش داور بر دگفت برو ایچ تاوان لازم نیست

* Chess men.

† Furze at chess, signifies the Queen.

‡ A person who administers medicine to Animals.

TALE XI.

ONE YEAR a disturbance happened among the foot pilgrims of Mecca, and the relater also was in that journey on foot: through injustice we fell upon the heads and faces of each other, and did justice to villainess and contest. I observed a Camel-rider who was saying to his companion, It is a surprising circumstance, that when the *Ivory peadehs* * gain the field of the *Shutrunj*, they become *Furzeens*; † that is, they become superior to what they were; but the *peadehs* of Mecca have gained the deserts and have become inferior.

Kutteh.—Mention from me to the Man-afflicting pilgrim, because he flays mankind with cruelty;

Thou art not a *Hajee*, the camel is; because the poor creature eats thistles, and bears burdens.

TALE XII.

A HINDOO was intent upon artificial fireworks; † a wise man said, for thee who hast a house of reeds, this is not sport.

Byt.—While you do not know that an observation is truly just, do not make it; and do not ask that, the answer to which you know, cannot be agreeable.

TALE XIII.

A pain affected the eyes of a man; he went to a *Bytār* § that he might prescribe. The *Bytār* applied to his eyes, of that which is applied to the eyes of quadrupeds; he became blind. He carried his complaint before the Magistrate, who said, depart, no fine is decreed:

† Lit. Naphtha Sport.

اگر این خبر نبود می پیش بیطار و نرفتنی مقصود ازین سخن آنست تا بدانی که هر آنکه ناآزموده را کاری بزرگ فرماید تا عاقبت آنکه ندامت برد و بنزدیک خردمندان بخت راي منسوب گردد

if this person had not been an ass, he would not have gone to a *Bytár*. The object of this observation is, that you may know, that whoever entrusts the unexperienced with a weighty affair, repents in the end, and is accused of light understanding by the sensible.

قطعه
ندید هو شمشیر روشن راي بفر و مایه کار های خطیر
یوریا باف گر چه با فنده است نبرندش بکار گاه جریر

Kitteh.—The sensible and enlightened minded, will not commit to the vile, affairs of importance.

Although the mat-weaver is a weaver, they do not take him to the silk factory.

حکایت ۱۴

یکی از بزرگان ائمه را پسری وفات یافت پرسیدندش که بر صندوق گورش چه نویسیم گفت آیات کتاب مجید را عزت بدیش از آنست که بر چنبرن جایهار و اباشد نبشتن که بروزگار آن سوخته گردد و خلا یق بر و بگذرند و سگان برو شبانه اگر بفر و رت چیز می همی نویسند این بیت تمام است

TALE XIV.

THE son of one of the *IMAUMS* died. They asked him saying, what shall we inscribe upon his tomb? He said, the passages of the great book are more sacred, than to be proper to be inserted in such places, for in time, they may be effaced, and people may walk upon them, and dogs may run upon them; if they must necessarily inscribe something, this *beyt* is sufficient.

قطعه
آه هر که که سبزه در بستان بد میدی چه خوش شدی دل من
بگذر ای دوست تا بوقت بهار سبزه بدینی و میده بر گل من

Kitteh.—Oh! when verdure flourished in the garden, how glad did my heart become,

Approach O friend, that in the spring, you may see verdure flourishing on my grave.

حکایت ۱۵

پارسائی سر یکی از خداوندان نعمت گذر کرد و دید که بنده خود را دست و پای استوار بسته بود و عقوبت بدش همی کرد گفت ای پسر من چه تو مخالم فی را خدا ای عزوجل اسیر حکم تو کردی است

TALE XV.

A *PARSA* went to one of the wealthy men, and saw that he had bound fast the hands and feet of his servant, and was punishing him. He said, O son, the High and Glorious God, has made a creature like yourself subservient to your commands,

و ترا بروي فضيلت نهاده شکر نعمت بار يتعالی
 بجا آر و چندین جفا بروی روايدار شاید که فردايي قيامت
 به از تو باشد و شرمساري بري
 مثنوي

بر بنده مگیر خشم بسیار جورش مکن و دلش میازار
 اورا تویده درم خریدی آخر نه بقدرت آفریدی
 این حکم و غرور و خشم تا چند هست از تو بزرگتر خداوند
 ای خواجه ارسلان آغوش فرمان ده خود مکن فراموش
 در خبر است از خواجه عالم صلي الله عليه و سلم که گفت
 بزرگتر حسرتي روز قيامت آن بود که بنده صالح را به بهشت
 برند و خداوندگار فاسق را بدوزخ

بر غلامی که طوع خدمت تست خشم بیکدم مران و طیره مگیر
 که فضیلت بود بر وزیر شمار بنده آزاد و خواجه در زنجیر

حکایت ۱۶

سالی از بلخ با شامیان هم سفر بودم و راه از حرامیان
 پر خطر جوانی بدرقه همراه ما شد تیر باز و چرخ انداز
 و لشکر و ریش زور که ده مرد توانا کمان او راز کردندی
 و زور آوران روی زمین پشت او بر زمین نیار دندی

* Lit. To what period.

† Alp Arselan, a famous King, and conqueror. I have translated the passage according to the suggestion of one of my Moonshees. The Critics differ greatly in its construction: some call ارسلان slaves, and آغوش slave-girls. Mr. Gladwin has translated the two words as Proper Names.

‡ One of the capitals of Khorasan, about ten fursangs from the Oxus or Gihon, called Transoxania. See Richardson.

and has given you superiority over him; fulfil to Almighty, God thanks for this blessing, and do not deem such cruelty expedient for him; perhaps after the resurrection, he may become better than you, and you suffer shame.

Musnevee.—Do not assume great anger upon a servant; do not oppress him, and do not mortify his heart:

You bought him with ten dirms, after all you did not create him by power.

Wherefore * this authority, and haughtiness, and anger; there is a master superior to you.

O Khaujeh with the shoulders of Arselan, † do not forget your Lord.

It is in the tradition of the Khaujeh of the universe (the blessing and peace of God be upon him) that he said, the greatest pain on the day of resurrection will be, when they shall convey the good servant into paradise, and the wicked master into hell.

Kitteh.—On the slave who is obedient to your commands, do not exercise unbounded displeasure, and do not take disgust,

Because it will be disgraceful on the day of judgment, the slave enlarged and the master in chains.

TALE XVI.

I WAS one season a fellow traveller with Syrians from Balk ‡ and the road was very dangerous through depredators. A man, as a guide joined us; an archer, a slinger, and a wielder of the javelin; so strong, that ten able men strung his bow, and the mighty men of the face of the earth, could not bring his back to the ground:

اما چنانکه دانني متنعم بود و سايه پرورده نه جهان دیده و
سفر کرده آواز رعد کوس و لاوران بگوشش
نرسیده و برقی شمشیر سواران ندیده

بیت
نیفاده در دست دشمن اسیر بگر و دشمن باران تیر
اتفاقا من و آن جوان هر دو در پی هم دو ان هر ان دیوار
تویمش که پیش آمدی بقوت باز و بیفکندی و هر درخت
عظیم که بدیدی بزور پانچ بر کنیدی و تغاخر کنان گفتی

بیت
پیل کوتا کف بازوی گروان بید
شیر کوتا کف سمر پنبه مردان بید
مادرین حالت بودیم که دوهند و از پس سنگی سر بر آوردند

و آهنگ قتال ما کردند بدست یکی چوبی و در بغل دیگر
گاو خ کوبی جوان را گشتم چه پایی

بیت
بیار آنچه داری ز مردی و زور که دشمن بیای خود آمد بگور
تیر و کمان را دیدم از دست جوان افتاد و لرزه بر استخوان

بیت
نه که موی شگافد به تیر جو شش خای
بروز حمله جنگ آوران بدارد پای

چاره جز آن ندیدیم که سلاح و رخت و جامه را بگردیم
و جان سلامت بیاوردیم

but you must know he was wealthy, brought up with tenderness, not experienced in the world or travelled. The sound of the thundering of the drum of brave men had not come to his ear, nor had he seen the lightning of the sabres of the horsemen.

Beyt.—Neither having fallen a captive into the hands of an enemy, nor having the rain of arrows rained around him.

Perchance the young man and I were running behind each other: every strong wall that came before him, he threw down with the power of his arm, and every great tree which he saw, he plucked up by the strength of his fingers, and boasting he said,

Beyt.—Where is the elephant that he may see the shoulder of the arm of the strong; where is the Lion, that he may see the fingers of the mighty.

We were in this state, when two Hindoos raised their heads from behind a stone, and attempted our destruction. In the hand of one was a club, and under the armpits of the other, a sling. I said to the young man, why stand you!

Beyt.—Display what you possess of courage and strength, for the enemy has by his own legs come to the grave.

I saw the arrow and bow fallen from the hand of the young man, and a tremor on his bones.

Beyt.—Not he who splits a hair with an arrow, the piercer an iron girdle, will continue firm on the day when the antagonist attacks.

We saw no other alternative, so we abandoned our arms, and property, and clothes, and brought away our lives in safety.

قطره بکارهای گران مردگار دیده فرست

که شیر شترزه در آر دبیر خیم گمزد

جوان اگر چه قوی بال و پیلتن باشد

بجنگ دشمنش از هول بکسلد پیوند

نبرد پیش مصاف آزمای معاموست

چنانکه مساله شرعی به پیش دانشمند

Kittah.—Upon important affairs, send the experienced in business, who would bring a strong Lion within the bend of the noose.

Although the young man should be strong armed and elephant like, in the battle with an enemy, his joints would break through apprehension.

A battle is known by one who has proved the field, as a poetical simile, is by the learned.

حکایت ۱۷

تو انگرزاده را دیدم بر سر گور پدر نشسته و بادرویش

بچه مناظره در پیوسته که صدوق تربت پدرم سنگین است

و کتابه رنگین و فرشی رخام انداخته و خشت فیروزه درو

بکار برده بگور پدرت چه ماند خشتی دو سه فراهم آورده

و مثنی خاک بران پاشیده درویش بچه چون این

سخن بشنید گفت خاموش تا پدرت از زیر این سنگهای

گران بجنبیده باشد که پدر من به بهشت رسیده بود

و در خبر است که موت الفقراء ارحمة موت الاغنیاء

حسرت درویشان در ملک خود چیزی ندارند که بحسرت

بگذارند

I saw a rich man's son sitting at the head of the tomb of his father, and engaged in controversy with a poor man's son, saying, the mausoleum of the sepulchre of my father is grand, and the inscription beautiful, and the floor is paved with marble, and slabs of the turquoise stone are fixed in it; what comparison has it with your father's tomb; a heap of two or three bricks, and a handful of earth thrown thereon. When the poor man's son heard this speech, he said silence, while your father shall not have stirred from under these heavy stones, my father will have arrived in paradise; also it is in the KHUBBER, that the death of the poor is easy, but the death of the rich is grievous. The Derveishes have nothing in their possession, which they would leave with reluctance.

بیت

خر که کمتر نهند بروی بار بره آسوده تر کند رفتار

Beyt.—The ass upon which they place the least burden, goes the most easy on the road.

قطعه
مرد در ویش که بار ستم فاقه کشد
بدیر مرگ همانا که سبکسار آید
و آنکه در نعمت و آسایش و آسانی زیست
مردنش زین همه شک نیست که دشوار آید
همه حال اسیری که ز بندی برهد
بهتر از حال امیری که گزفتار آید

Kitteh.—The Derveish who has borne the weight of the injury of fasting, it is presumable, that he will come to the gate of death easily ;

But he, who has lived in affluence, and comfort and ease, through these, no doubt but his death will prove grievous.

In all respects, the captive who is enlarged from confinement, is superior in condition, to a nobleman who becomes confined.

حکایت ۱۸

بزرگی را پرسیدم در معنی این حدیث که اعدای
عدو ک نفوسک الّتی بین جنبیک گفت بحکم آنکه
هر ان دشمنی را که با وی احسان کنی دوست تو گردد مگر
نفس را چند آنکه در او پیش کنی مخالفت زیاده کند

I questioned a great man on the meaning of this HUDDEES : i. e. *The greatest enemy of your enemies, is your inclination, which lies between both your sides.* He said, for this reason viz. every enemy whom you oblige, becomes your friend ; but howmuchsoever you indulge the inclination, it indulges more enmity.

حکایت ۱۹

جدال مدعی با سعدی در میان تو انگری و درویشی

The altercation of the OPPONENT with SADI, regarding affluence and poverty.

یکی را در محورت درویشان و نه بر صفت ایشان در محفل نشسته
دیدم و شتی در پیوسته و دقیر شکایت باز کرده و ذم
تو انگر ان آغاز نهاده سخن بدینبار رسانیده بود که درویشان را
دست قدرت بسته است و تو انگر انرا پای ارادت شکسته

I saw a person of the appearance of Derveishes, but not observant of their habits, sitting in a society; and engaged in raillery, and with the records of disparagement open, and having commenced reviling the affluent, he had carried the subject to this pitch, that to the poor, the hands of ability are bound, but to the affluent, the legs of good will are broken.

کرمه اند دست اندر درم نیت خدایان نیت را کرم نیت
 مرا که پرورده نیت بزرگانم شنیدن این سخن بغایت
 ناپسندیده آمد گفتم ای یار تو انگران دخی مسکینان اند و ذخیره
 گوشه نشینان و مقصد از ایران و کهنه مسافران و مستحقان
 بارگران از بهر راحت دیگران دست تناول انگه بطعام
 برند که متعلقان و زیردستان بخورند و فضله مکارم ایشان
 بار اهل و پیران و اقارب و حیران برسد

رباعی تو انگران را وقفست و نذر و مهمانی

ز کوه و فطره و اعناق و هدیه قربانی

تو کی بدولت ایشان رسی که نتوانی

جز این دور کعت و آن هم صد پریشانی

اگر قدرت خود است و اگر قوت سجود تو انگران را به میسر شود
 که مالی مزگی دارد و جامه پاک و عرض مصون و دل فارغ
 و قوت طاعت و رزقه لطیف است و صحت عبادت در کسوت
 لطیف پیدا است که از معدۀ خالی چه قوت آید و از دست تهی
 چه مروت و از پای شکسته چه سیر و از دست گرسنه چه خیر

Beyt.—In the hands of the beneficent there is no *dirm*; to the possessors of wealth, there is no beneficence.

To me who am cherished with the good things of the great, hearing this observation, was most disagreeable. I said, O friend, the affluent are the resource of the poor, and the supply of the recluse, and the resort of pilgrims, and the cave of travellers, and bearers of great weights for the ease of others; they then carry their eating hands to food, when their dependents and inferiors eat, and the residue of their abundance extends to *Aurámils* * and to the aged, and to relations, and to neighbours.

Robái.—To the affluent belong alms, and didications and hospitality; *Zekáát* † and *Fitrut* ‡ and *Yátawk* ¶ and presents and sacrifice:

Whence can'st thou arrive to their rank, since thou can'st not perform, but these two *Rikááts* § and that even with a hundred imperfections.

If there exists power of beneficence, and ability for homage, they are best obtained by the rich, because they possess purified property, and clean robes, and unquestionable estimation, and an open heart; and the ability of worship consists in the pure morsel, and the completion of devotion, in the clean garment. It is manifest what strength comes from the empty stomach, and what humanity from the empty hand, and what rambling from the broken leg, and what charity from the hand of the hungry.

* *Aurámils* comprehend both Widows, Widowers, Bachelors, and Spinsters.

† *Zekáát* is alms given by way of purification or blessing to the remaining property.

‡ *Fitrut* is alms given on the *Ede-ul-Fitrut* or festival of breaking the fast, which immediately follows the Mahamedan Lent.

¶ *Yátawk* signifies setting slaves at liberty.

§ *Rikááts* are certain postures of the body, when occupied in prayer.

و طعمه

شب پیرا گنده خسپد انکه پدید نیو د و جه بامداد ادا نش

مورگر د آور و بتاب تان تا فراغت بود زمستانش

فراغت با فاقه نه پیوند و جمعیت خاطر در تنگدستی

صورت نه بند یکی تحریریمه عشا بسته و دیگر می منتظر

عشانش سه هرگز این بدان کی ماند

بیت

خداوند نعمت بحق مشغول پیرا گنده روزی پیرا گنده دل

پس عبادت ایمان بقبول اولیتر است که جمع اند و

حاضر نه پریشان و پیرا گنده خاطر اسباب معیشت ساخته

و باور اد و عبادت پرداخته چنانکه عرب گوید اَعُوْذُ بِاللّٰهِ

مِنْ الْفَقْرِ الْمَكْبُوتِ وَمَجَاوِرَةً مِنْ لَا أَحِبُّ وَدَر خیر است

الْفَقْرُ سَوَادُ الْوَجْهِ فِي الدَّارَيْنِ گفت نشیده که

پیغمبر علیه السلام فرمود اَلْفَقْرُ فَخْرٌ كُنْتُ كُنْتُ خَامُوشٌ

که اشارت سید عالم علیه السلام بفقر طایفه ایست

که مرد میدان رضا اند و تسلیم تیر قضا نه ایمان که خرقه ابرار

پوشند و بلغمه ادرار فروشد

رباعی ای طبل بلند بانگ و در باطن هیچ

بی توشه چه تدبیر کنی وقت بسیج

Kitteh.—In the night he lays restless, who possesses not subsistence for the morning :

The ant collects in the summer, that he may be easy in the winter.

Ease combines not with fasting, and in poverty, tranquillity acquires no form. One engaged in evening prayer, and another setting in expectation of a supper: how in any case, can this be compared to that.

Beyt.—The possessor of riches is devoted to the TRUE ONE; uncertain subsistence, wandering thoughts.

Hence, the worship of these is accepted in preference; for they are collected and attentive, * not confused and of a distressed mind; provident of the necessities of life, and occupied in prayer and devotion: So Arabia declares, *I seek refuge of God from poverty, and from the company of him whom I esteem not.* And it is in the tradition, *Poverty is the blackness of the face in both worlds.* He said, have you not heard what the Prophet (peace be upon him) has declared; "*Poverty is my pride?*" I said, silence, for the Prince of the world (peace be upon him) alluded to the poverty of a sect, who are a people of the field of resignation, and submissive to the arrow of destiny; not those, who wear the garment of piety, and sell it for a morsel from a fragment.

Robai.—O high sounded drum, but nothing within; without provision, what arrangement will you make at the time of departure?

روي طمع از خلق به پیچ ار مردی

ت پیچ هزار دانه بردست پیچ

در ویش بیم گرفت نیار آمد تا فقرش بگفتر نه انجا مد
كَانَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا كَمْ نَشَاءُ جَزْ بُو جُو دِنَعْمَتِ بَرِهَنَه
راپوشیدن و یاد را استخوان ص گهر فتاری کوشیدن و
ابنای جنس مارا بمرتبہ ایشان کی رساند وید علیا بید سفلی
چه ماند نه بدینی که حق جل و علا در محکم تنزیل از نعیم اهل بهشت
خبر میدهد اُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ تَابِدَانِی که میشغول
کفاف از دولت عفاف محرومست و ملک فراغت زیرنگین
رزق معلوم

تشنه گانرا نماید اندر خواب ^{بیت} همه عالم بچشم چشمه آب
هر کجا که سختی دیده و تلخی چشیده را بدینی خود را بشهره در کارها
مخوف اند از دو از توابع آن نه پرمیزد و از عقوبت ایزد تعالی
نهر اسد و حلال از حرام نشاسد

قطعه سگی را اگر گاو خن بر سر آید
ز شادی بر جهد کین استخوانست
و گر نعش دو کس بردوش گیرند
لیم الطبع پندارد که خوانست

* Lit. tasted in bitter.

X x

Turn the face of expectation from mankind if you are a *man*: do not twist round your hand, the thousand-grained beed-roll.

The uninspired Dervish is not easy till his piety terminates in blasphemy; for, "Shortly this man's poverty will change into blasphemy." Further, except through the existence of riches, there is no capability of covering the naked, or of treating for the release of a captive, and wherefore will HE raise people of our sphere to their rank: and what similitude between the hand of the great, and the hand of the base. Do not you perceive that God, High and Glorious, in the book handed down, gives testimony of the rich, the possessor of paradise "These are that sect for whom only, affluence is fixed." Know well, that those engaged in subsistence, are deprived of the blessing of disinterestedness, and the kingdom of ease is distinguished under the seal of riches.

Beyt.—In sleep, in the eyes of the thirsty, all the world appears a spring of water.

Wherever you see one experienced in trouble and one exercised in distress,* through malevolence he throws himself into dangerous affairs, and dreads not consequences, and fears not the punishment of the Great God, and distinguishes not the lawful from the unlawful.

Kitteh.—If a stone falls upon the head of a dog, he jumps with joy saying, this is a bone:

Or if two persons take a carcase on their shoulders, the glutton would suppose that it is a trencher.

اما صاحب دنیا بعین عنایت حق جل و علی محفوظ است و بحال
از حرام محفوظ من همانا که تقمیر این سخن بگردم و برهان
این بیان بیاورم انصاف از تو توقع دارم که هرگز دیده
که دست بدعائسی بر کتف بسته و یا بدینو ای بزدان نشسته
یا پرده معصومی دریده یا کفنی از معصم بریده الالباعات
در ویشی شیر مردان را بحکم ضرورت در نقبها گرفته اند
و کجها سفته و محتمل است که یکی را از درویشان نفس
آماره طالب کند و مرادی جوید چون قوت احصا نش نباشد
بعصیان مبتلا گردد

بیت

دلی که حور بهشتی ربود و یغما کرد کس التفات کند برستان یغماشی

شعر مَنْ كَانَ بَيْنَ يَدَيْهِ مَا اشْتَهَى رَطَبٌ
يَغْنِيهِ نَكَاحٌ عَنْ رَجْمِ الْعَنَاقِيْدِ

اغلب تهی دستان دامن عصمت بمعصیت آلایند و
گر سنگان تان ربایند

بیت چون سگ درنده گوشت یافت نپرسد
کین شتر صالح است و یا خیر و حال

But the rich man * is regarded by the real favor of God, High, and Glorious, and through the lawful, is secure from the unlawful. Now that I have given a detail of this subject, and have advanced proof of this argument, I expect justice from you; for have you ever seen the hand of asking closed on the breast, or a beggar sitting in prison, or the veil of modesty torn, or any hand severed from the wrist, excepting through poverty? Lion-like men, by reason of want, have been apprehended in *burglaries*, † and their feet pierced. Also it is probable that the passions of a Dervish may be prompting, and seek a wish; when there is no power of restraining it, he may fall into vice. ‡

Beyt.—The heart which the Hoory of Paradise has carried off and ravished; wherefore will it pursue after ravished Damsels.

Sheyr.—The person who has within his hands such dates as he desires, he is indifferent about throwing a stone at a cluster of grapes.

The majority of the empty handed pollute the skirt of chastity with misdemeanors, and the hungry steal bread.

Beyt.—When a ravenous dog finds meat, it does not ask saying, is this the camel of *Saleh* § or the ass of *Dujjal*. ¶

* *Lit.* man of the world.

† *Persian* نقب cutting through walls.

‡ Here follows one of the most indecent passages that that can be conceived; which is suppressed on that account. *Quod factu factum est idem est dictu turpe* nor is it applicable to the argument in point.

§ The name of a Pyghamber.

¶ An evil being expected to visit and afflict the earth in time to come.

چه مایه مستور این بعثت درویشی در هین فساد افتاده اند
و عرض گرامی بباد زشت نامی بر داده

بیت

باگر سنگی قوت پر مهر نماند افلاس عنان از کف تقوی بستاند

حالی که من این سخن بگفتم عنان طاقت درویش از دست
تحتل برفت تیغ زبان بر کشید و اسب فصاحت در میدان
و قاحت جهانید و بر من دو انید و گفت چندان مبالغه در
وصف ایشان بکردی و سخنهای پریشان بگفتی و هم تصور
کنند که تریاق اند یا کلید خزان این اوراق مشتی منکبر و مغرور
و مستجب و نفور مشغول مال و نعمت و متعطرش جاه و ثروت
که سخن مگویند آلاب فهاست و نظر نکنند آلابکراست علمارا
بگدا آبی منسوب کنند و فقیر را به بی سرو پایی معیوب گردانند
و بعزت مالی که دارند و غرور جاهی که پندارند برتر از همه نشینند
و خود را به از همه بدینند نه آن سر دارند که سر بکسی فرو آرند
نه آن دل که دل کسی بدست آرند بی خبر از قول حکما که گفته اند
هر که بطاعت از دیگران کم است و به نعمت بیش بصورت
توانگر است و بمعنی درویش

بیت

گر بی هوس به مال کند گبر بر حکیم کون خورش شمار اگر گاو عنبر است

What numbers of the chaste, in consequence of poverty have fallen into real depravity, and have transferred their estimable honor to the wind of infamous character.

Beyt. With hunger, the ability of abstinence does not exist; indigence snatches away the rein from the hand of piety.

Now, when I made this speech, the reins of the Derveish's endurance, went from the hand of patience: he drew the sword of language, and leaped the horse of eloquence in the plain of audacity, and run him upon me and said, you have made such exaggeration in their praise, and uttered such unconnected words, the perception would imagine that they are *specifics*, * or the key of the treasury of providence: A body, proud, and arrogant and conceited, and loathsome; intent upon property, and affluence, and thirsty after dignity and opulence; who speak not, but with insolence, and view not, but with contempt; they attach the learned to beggary, and stigmatize the poor with being without head or feet, and through vanity of the property which they possess, and the air of rank which they assume, they sit higher than all, and esteem themselves superior to every one; they have not the sense to bow their head to any one, nor the heart to gain the heart of any one: ignorant of the declarations of the wise who have said, He who is inferior to others in worship, but in riches superior, is in appearance rich, but in reality poor.

Beyt.—If one, without talents, through riches, assumes arrogance over a sage, esteem him assinine, though he be the Amber-Cow.

گفتم مذمت اینان رواند ار که خداوندان گرم اند گفت
غلط گفتی که بنده درم اند چه فایده ابر اند و نمی بارند و چشمه
آفتابند و بر کسی نمی تابند و بر مرکب استطاعت سوارند
و نمیرانند قدمی بهر خدا نهند و در می بی من و اذی نهند
و مالی بمشقت فراهم آورند و بخت نگه دارند و بحسرت
بگذارند چنانکه حکما گفته اند سیم بخیل از خاک وقتی بر آید
که وی در خاک در آید

بیت
برنج و سعی کسی نعمتی بدست آرد

و اگر کس آید و بی رنج و سعی بردارد

جواب گفتش بر بخیل خداوندان نعمت و قوف نیافه
الاعمال گدایی و اگر نه هر که طمع یکسو نهد کرم و بخیلش
یکی نماید محک داند که زر چیست و گدا شناسد که ممسک
کیست گفتا تجربه این همی گویم که متعلقان عذیف بر دربارند
و غیظان شدید بر گمارند تا بار عزیزان نهند و دست جفا
بر سینه صاحب تمیزان نهند و گویند این بخیل کی نیست
و بحقیقت راست گفته باشند
بیت

آنرا که عقل و امانت و تدبیر و رای نیست

خوش گفت پرده دار که کس در سرائی نیست

I said, do not think proper to reproach them, for they are the authors of favors; he said, you have spoken erroneously, for they are the slaves of *dirms*; and to what benefit; they are clouds but do not rain, and are the rays of the sun, but do not beam upon any one, and are mounted on the horse of power, but do not gallop; they do not take one step for the sake of God, and do not give one *dirm* without laying an obligation and distressing; and they amass wealth by stinginess, and preserve it with sordidness, and part with it with reluctance, *as the sages have said*, The silver of the miser comes out of the earth at the time, when he enters the earth.

Beyt.— With difficulty and exertion, some person acquires a fortune; some other person comes, and without difficulty or exertion he carries it off.

I told him in answer, you have not gained knowledge of the niggardness of the possessors of riches, but through begging; otherwise, he who lays aside avarice, to him the beneficent and the miser appear one: the touch-stone knows what is gold, and the beggar knows who is a miser. He said, I say this from experience, that they station rude servants at their gate, and send out impertinent sordid people, that they may not give the venerable admittance, and they lay the hand of violence upon the breast of the well-behaved and say, no one is in this place; and in reality, they may have spoken truth.

Beyt.— Of him, who has not understanding, and liberality and arrangement, and discretion; happily did the door-keeper say; that no person is in the house.

گفتم بعلمت آنکه از دست متو قمان بجان آمده اند و از رفته
گدایان بفرغان و محال عقاست که اگر یک بیابان در شود
چشم گدایان پر شود

I said, they have been wearied by the importunate, and from the petitions of the poor, become distressed; and it is inconsistent with the understanding, that if the sand of the desert became pearls, the eyes of the beggars would be satiated.

بیت
دید که اهل طمع بنعمت دنیا پر نشو و همچنانکه چاه ز شبنم
چنانکه در طیات آمده است

Beyt.—The eyes of the avaricious are no more filled with the good things of this world, than a well with dew. *

بیت
در من منکر تا دگر آن چشم ندارند
کز دست گدایان نتوان کرد ثوابی

As it occurs in the *Tiebaut*.

Beyt.—Do not look to me, that others may not expect; † for with the hands of beggars, a good act cannot be done.

و آنچه گفتمی که در بروی مسکینان به بندند نشیدی که حاتم طائی
که بیابان نشین بود اگر بشهری بودی از جوش گدایان
بفرغان آمدی و بیچاره شدی و جامه بروپاره گشتی گفتا که
من بر حال ایشان رحمت میبرم گفتم نه بر مال ایشان حسرت
میخورم مادرین گفتار هر دو بهم گم رقار هر بیدقتی که بر اندی
بدفع آن بگو شید می و هر شاهان که بخواندی بفرزین
پیشو شید می تا نقد کیسه است همه در باخت و تیر جبهه حجت
همه بیند اخت

Respecting what you said, that they shut the doors upon the faces of the indigent. Have you not heard that *Hatim Tâe*, who was a hermit, if he had been in a city, from the concourse of beggars, he would have been distressed and would have been helpless; besides, his garment would have been torn on him. He observed saying, I take pity on their condition. I said no, you envy their property. Both of us were engaged in this conversation; every *Byzuck* ‡ which he advanced, I strove to defeat, and every King which he moved, I stopped with the *Furzeen*: thus he trifled away all the specie of the purse of resolution, and threw away the arrows from the quiver of argument.

قطعه
مان تا سپر نیلگنی از حمله فصیح
کور اجز این مبالغت مستعار نیست
دین و رز و معرفت که سخن داین سجع گوی
بر در سلاح دارد و کس در حصار نیست

Kitteh.—See that you do not cast off the shield from the attack of the rhetorician, for he has nothing but this borrowed hyperbole.

Observe faith and spiritual knowledge, for the learned rhetorician keeps arms at the door, when no one is within the castle.

* The Persian construction of this passage is singular; the first negative governs.

† *Lit.* have an eye.

‡ Chess man.

تا عاقبت الامر و لياش نماند ذليلش كردم دست تعدي در ان
 كرد و بيهوده گفتن آغاز و سنت جا همان است كه چون بدليل
 از خصم فروماند سلسله خصومت بجنبانند چون از ريت تراش
 كه بخت با پسر بر نيامد بجنگش برخاست كه قوله تعالى
 لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَشِئْنَا مِمَّنْ دَاخِلُهَا فَهِيَ كَأَنَّهُ
 بدريد ز خندانش گرفتيم

او در من و من در و قاده خلق از پي مادوان و خندان
 انگشت تعجب جها نبي از گفت و شنيد مابندان
 القصة مر افته اين سخن پيش قاضي برديم و بجاويت عدل
 راضي شديم تا حاكم مسلمانان مصالحتي بجاويد و ميان تو انگران
 و درويشان فرقي بگويد قاضي چون سخن ما هر دو بشنيد و حديث
 ما بدست بجايب تفكر فرو برد و پس از تامل بسيار سر بر آورد و
 گفت اي كه تو انگر انرا شناگفتي و بر درويشان جفا روا داشتني
 بدانكه هر كجا كه گلست خار است و با نهمر خمار است و بر سر گنج
 مار است و آنجا كه در شاهوار است نهنگ مردم خوار است
 لذت عيش دنيا و الدغمه اجل در پس است و نعيم
 بهشت را ديو مگاره در پيش و قَالَ عَلَيْهِ السَّلَام
 حَفَّتِ الْجَنَّةُ بِالْكَارِهِ وَ حَفَّتِ النَّارُ بِالشَّهَوَاتِ

* Name of Abraham's father.

Thus finally, he had no argument left; I reprehended him; he extended the arm of violence, and began to talk absurdly; and it is the law of the ignorant, that when they fall short in argument with an adversary, they shake the chain of enmity, like AUZUR * the Idol-carver, who in argument could not overcome his son, arose to fight him, as the word of God; "If thou dost not relinquish this, I will verily stone thee." He gave me abuse; I spoke opprobriously to him: He tore my collar; I seized his chin.

Kitteh.—He having fallen upon me, and I upon him; people behind us were running and laughing:

The finger of surprize of a world, was on their teeth, at our altercation. †

To conclude; we referred this point for the Cauzee's determination, and agreed to the authority of justice, that the judge of the Mussulmauns may seek an example, and point out the difference between the rich and the poor. When the Cauzee heard the words of both, and perceived our pleadings, he hung down his head in the bosom of thought, and after much reflection, he raised his head and said, you who have given praise to the rich, and have deemed it expedient to hurt the poor, KNOW that wherever the rose is, there are thorns, and with liquor there is sickness of the head, and on the head of treasure there is a snake; and where there is a pearl fit for Kings, there is the man-devouring crocodile: Attendant on the delights of the pleasures of this world, there is the sting of death, and to the enjoyer of paradise, the tempting devil is before. Hence the word of him, upon whom be peace. Paradise is prepared for the persecuted, and fire has been prepared for the licentious.

† Lit. Speaking and hearing.

بیت جوړ د سمن چه گندگر نشيد طالب دوست

د گنج و مار و گل و خار و غم و شادي بهم اند

نظر کنی در بستان که بيد مشک است و چوب خشک همچنين

در زمره تو انگران شاگر اندو کفورو در حلقه درويشان

ضاجرند و صبور

بیت اگر ژاله هر قطره در شدي چو خر مهره بازار زو پر شدي

مقربان حضرت عزت جل و علي تو انگرانند و رويش سیرت

و در پيشانند تو انگر هست بهمين تو انگران آنست که غم

دروي شان خور دو مهين درويشان آنکه کيم تو انگران گيرد

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ پس روي قتاب

از من بگردانيد و بجانب درويش آوردو گفت اي که گفتي

تو انگران مش تغل اندر منايي و مست ملاهي نعم طايفه چنين

که گفتي هستند قاصر هست و کافر نعمت که ببرند و بنهمن و بخورند

و نهند و اگر في المثل باران بار ديا طوفان جهان بردارد

باعتقاد ملکت خویش از محنت درويش نپرسند و از خدايي

عز و جان ترسند و گویند

بیت گرازيستي ديگري شدي ملک مرا هست و نظر از طوفان چه باک

بیت دو نان چو گليم خویش بيران مردند گویند چه غم گر همه عالم مردند

Beyt.—What can the longer after a friend do if he does not bear the injuries of the enemy? The treasure and the snake, and the rose and the thorn, and grief and joy, are blended.

Do not you perceive that in the garden there is the musky-willow and the withered branch; thus in the circle of the rich, there are the thankful and the backbiters, and in the class of the poor, there are the discontented and the patient.

Beyt.—If every drop of the dew was a pearl; like shells the market would be stocked with them:

Those near the tabernacle of the GREAT HIGH and GLORIOUS are rich, with the disposition of the poor, and are poor, possessing the spirit of the rich. The best of the rich is he, who takes pity on the poor, and the greatest of the poor is he, who associates least with the rich. "And he who resigns himself to God, that is sufficient for him." So he turned away from me, the face of reprehension, and brought it towards the Derveish and said, you who have said that the rich are intent upon abominations, and lost in the debaucheries of affluence; they are a class such as you have described, deficient in benevolence, and ungrateful for offices; who carry away and lay by, and eat and do not distribute; and if for instance, the rain does not fall, or a deluge wash away the world, through reliance upon their own power, they would not inquire into the sufferings of the poor, and would not fear God, HIGH and GLORIOUS, but would say,

Beyt.—If through want another has perished, I have; and what apprehension of a deluge to a duck!

Beyt.—When the base bear away their blankets, they say, what care if all the world die, *

قومی برین نمط که شنید می هستند و طایفه دیگر خوانِ نعم نهاده
و صلاهی کرم در داده و میان بخند میت آزادگان بسته و

ابر و بتواضع کشاده طالب نام اند و مغفرت و صاحب

دنیا و آخرت چون بندگان حضرت بادشاه عالم عادل مویده

مظفر منصور مالک اذمه انام حامی ثغور اسلام و ارث

ملک سلیمان عادل ملوک زمان مظفر الدنیا و الدین

اتابک ابی بکر بن سعد زنگی ادام الله آیاته و نصره علامه

قطعه پدر بجای پسر هرگز این کرم نکند

که دست جوید تو با خاندان آدم کرد

خدای خواست که بر عالمی ببخشد

بلطف خویش ترا بادشاه عالم کرد

قاضی چون سخن بدین چهار سانسید و از حد و قیاس اسب

مبالغه در گذرانید بمقتضای حکم فضا و ضا دادیم و از ماضی

در گذشتیم و بعد از محار ا طریق مدار اگر فتنیم و سر بر تارک

بر قدیم یکدیگر نهادیم و بوسه چندی بر سر و روی هم دادیم ختم

سخن برین کردیم

قطعه مگن زگر دش گیتی شکایت ای درویش

که تیره بختی اگر هم بدین نسق مردی

توانگر اچو دل و دست کارانت هست

بخور به بخش که دنیا و آخرت بر دی

There is a class of the description you have heard, and another society have the board of good things spread, with the sound of hospitality given, and have their waist bound in the service of the poor; and having expanded the eyebrows for invitations, are solicitous of reputation and forgiveness, and are the enjoyers of this world, and the next; for instance, the *servants* * of the throne of the King of the universe, The just, the noble, the victorious, the sheltered, the proprietor of the rights of mankind, the defender of the frontiers of the *Isaums*, heir to the Kingdom of Solomon, the just of the Kings of the age, the gainer of the world and religion, ATABUCK ABI-BUKR, son of *Saad*, son of *Zungy*; may GOD prolong his days, and give triumph to his standards,

Kitteh.—A father in behalf of his son, never would do this favor, which your hand of bounty did to the progeny of Adam:

God wished to shew favor to a people; through his goodness HE made you King of the universe.

When the *Cauzee* extended his observations to this pitch, and carried his horse of plausibility beyond the reach of imagination, agreeably to the exigency of judgment, we acquiesced, and looked over what had passed, and after opposition, we took the road of courtesy, and in reparation we laid our heads upon the feet of each other, and mutually bestowed a few kisses on the head and face, and ended the subject with this:

Kitteh.—Do not complain against the vicissitudes of the times O *Derveish*; for if you die † in this manner, you are unfortunate.

O wealthy one, since your heart and hand are fortunate, eat and distribute, for you gain this world, and that to come. ‡

* Signifying the King himself. The eastern nations through respect mention the servants of a great man, when they address the man himself.

† The verb is in the preterit.

‡ The verb is in the preterit.

PART VIII.

ON THE MAXIMS OF SOCIETY.

PUND.

Property is for the ease of life, not life for the purpose of heaping property. They asked a wise man saying, who is fortunate and who is unfortunate? He said, the fortunate is he who has eaten and sown, and the unfortunate he who has died and left.

Beyt.—Do not say prayers on that insignificant one who has done nothing, who has passed his days in the employment of amassing wealth, but has not enjoyed.

HICKMUT.

Moses, (peace be upon him) gave advice to *Károón* saying, *do good as God has done good to thee*: he did not listen: you have heard what he afterwards experienced.

Kitteh.—That person who with *dinars* and *dirms* has not insured good; at last has placed his pursuit in the pursuit of *dinars* and *dirms*.

Desirest thou to enjoy the good things of this world; shew favor to mankind as God has shewn you favor.

Mussul.—The Arabians say, *Give and lay no obligation, because verily its profit turns to thee*; that is, bestow but impose no obligation, because its benefit devolves to thee.

باب هشتم

در آداب صحبت

پند

مال از بهر آسایش عمر است نه عمر از بهر گزیدن مال
عاقلی را پس سپیدند که نیکبخت گیسست و بدبخت چیست گفت
نیکبخت آنکه خورد و گشت و بدبخت آنکه مرد و هشت

بیت

مکن نماز بران ایچ گشت که ایچ نکرد که هر در سیر تحصیل مال کرد و نخورد

حکمت

موسی علیه السلام قارون را نصیحت کرد که *أَحْسِنْ كَمَا أَحْسَنَ*

اللَّهُ لِيَكْ نَشِيدَ عَاقِبَتِهِ شنیدی که چه دید
آنکس که بدینار و درم خیریند و خست

سیر عاقبت اندر سیر دینار و درم کرد

خواهی متمتع شوی از نعمت دنیا

با خلق کرم کن چو خدا با تو کرم کرد

مثل

عرب گوید *جَدَّ وَلَا تَهْتِنَنَّ لِأَنَّ الْغَايِدَةَ إِلَيْكَ عَائِدَةٌ*
یعنی بخش و منت منه که نفع آن بتو باز میگردد

ورخت کرم هر کجا بپيچ کرد ^{قطعه} گذشت از فلک شاخ و بالاي او

Kittch.—Wherever the tree of beneficence takes root, its boughs and its trunk extend above heaven ; *

گر امید داري کز و بر خوري بمنت منه آره بر پاي او

If you hope to eat fruit from it ; by laying obligation, do not apply a saw to its root.

شکر خداي کن که موافق شدی بخیر ^{قطعه}

Kittch.—Fulfil praise to God, that you are inclined to good ; he has not excluded you from his favors and blessings.

ز انعام و فضل او نه معطل گذاشتی

منت منه که خدمت سلطان همی کنم

Impose no obligation saying, I serve the King ; esteem it favor in him who has retained you in service.

منت شناس ازو که بخد مت بداشتی

PUND.

دو کس رنج بیهوده بردند و سعی بیفایده کردند یکی آنکه مال ^{پند}

Two persons have experienced useless trouble, and have made unavailing exertions ; the one, he who has accumulated property and has not enjoyed, † and the other, he who has acquired science, and has not acted.

اندوخت و نخورد و دیگر آنکه علم آموخت و عمل نکرد

Musnevee.—With all the portion of science which you learn, since action is not in you, you are an idiot :.

مثنوی

علم چند آنکه بیشتر خوانی چون عمل در تو نیست نادانی

Neither does a quadruped laden with books, become a philosopher or learned :.

نه محقق بودند دانشمند چار پایی بر و کتابی چند

What knowledge or information to its empty head, ‡ whether on him is fuel or writings.

آن تهری مغرور آنچه علم و خیر که بر و میزیم است یاد فقر

WAUZ.

وعظ

علم از بهر دین پروردنت نه از بهر دنیا خوردن

Learning is for the purpose of cherishing religion, not for the purpose of enjoying the world.

بیت

هر که بر میزد علم و زهد فروخت خرمی گیرد کمر دو پاک بسوخت

Beyt.—He who has sold abstinence and knowledge and devotion, has heaped a granary, and has totally burnt it.

* The verbs are in the preterit.

† Lit. eat.

‡ Lit. brain.

حکمت
عالم ناپرهیزگار کو روشن داری است
بِهْدِي يِهْدِي وَ هُوَ لَا تَهْتَدِي يِ

بیت
بیفایده هر که علم در باخت چیزهای نخرید و زربندها خست

مریت
ملک از خردمندان جمال گیرد و دین از پرهیزگاران کمال
پندیرد و بادشاهان به نصیحت خردمندان محتاج ترند که
خردمندان بقربیت بادشاهان

قطعه
پند اگر بشنوی ای بادشاه در همه دقت به ازین پند نیست

جز بخر و مند مفر ما عمل گر چه عمل کار خردمند نیست

پند
سه چیز بی سه چیز پایدار نماند مال بی تجارت و علم بی دراست
و ملک بی سیاست

حکمت
رحم آوردن بر بدان ستم است بر نیکان و عفو کردن
از ظالمان جور است بر مظلومان

بیت
خبیث را چو تعهد کنی و بنوازی بدولت تو نگه میکند بانبازي

HICKMUT.

The unabstemious sage, is a blind torchholder: The way is seen through him, but he does not see the way.

Beyt.—He who has shewn learning to no purpose, has bought nothing and has thrown away money.

TURBIUT.

A country gains dignity from the wise, and faith acquires perfection from the abstinent, and monarchs are more in need of the advice of the learned, than the learned of attendance on Kings.

Kitteh.—If you hearken to advice O King; in the records there is no advice better than this:

Do not consign authority, but to the learned; although authority is not the profession of the learned.

PUND.

Three things cannot stand without three things; property without speculation, and learning without teaching, and territory without administration.

HICKMUT.

Taking pity on the wicked, is injuring the good; and forgiveness to the oppressors is cruelty to the oppressed.

Beyt.—When you make a compact with, and bestow favors on the base, he casts an eye on your property as part owner.

PUND.

پند
بر دوستی بادشاهان اعتماد نباید کرد و بر آواز خوشی
کو دکان مغرور نباید شد که این بخیالی متغیر شود و آن بجوانی
مبدل گردد

On the friendship of Kings no reliance should be made, and of the melodious voice of children, one should not be vain; for this in a thought may become changed, and that in puberty is altered.

بیت
معشوق هزار دوست را دل ندهی ورمیده‌ای آن دل بجدائی بندهی

Beyt.—To the beloved who has a thousand lovers, do not give your heart; if you give it, you will estrange it. *

و عظم

WAUZ.

هر آن ستری که داری یادوست در میان منه چه دانی که وقتی
دشمن گردد و هر بدی که بتوانی بد دشمن مرسمان باشد
که روزی دوست گردد

Every secret which you have, do not lay before a friend, what know you but some-time he may become an enemy; and do not perpetrate on an enemy every evil which is in your power; it may happen, that one day he may become a friend,

قطعه
پدر که جان عزیزش بلب رسید چه گفت
یکی نصیحت من یاد دار جان عزیز

Kitteh.—Happily did the father say, whose precious life came to the lip; remember one advice of mine, O precious life;

بدوست گم چه عزیز است راز دل مکشایی
که دوست نیز گوید بدوستان عزیز

To a friend, although he is dear, do not disclose the secret of the heart; for that friend also may mention it to estimable friends,

قطعه
خامشی به که ضمیر دل خویش
با کسی گفتن و گفتن که گوی

Kitteh.—Silence is better than telling the secret of the heart to any one, and saying, do not mention it,

ای سلیم آب ز سر چشمه به بند که چو پر شد نیتوان بستان جزئی

O sage, stop the water at the fountain head; for when it is flown, the stream cannot be stopped.

بیت
سخن اندر نهان نباید گفت که بهر انجمن نشاید گفت

Beyt.—A word should not be spoken in private, which cannot be mentioned in every company.

* The construction of this Couplet is singular. The Persian repeats the heart, which the English will not admit.

حکمت
دشمن ضعیف که در طاعت آید دوستی نماید مقصود

و می خیز این نیست که دشمن قوی اگر دوستی کند که بر

دوستی دوستان اعتماد نیست تا بهایق دشمنان هر رسد

دوستانم ز دشمنان بشوند دشمنان خود دلاست دیگرند

HICKMUT.

The weak enemy who comes under obedience, and shews friendship, his object is nothing but *this*, that he may become a powerful enemy; also they have affirmed saying, there is no reliance upon the friendship of friends; therefore what can be expected from the fawning of enemies.

Beyt.—My friends are worse than enemies; enemies are themselves of a different characteristic.

HICKMUT.

He who deems an insignificant enemy despicable, is like him who neglects small fire.

Kittch.—Kill to-day while you can kill, for when fire spreads, it burns *every thing*. *

Do not allow the enemy whom you can pierce with an arrow, to string his bow.

WAUZ.

Speak between two enemies in such a manner, that if they should become friends, you be not struck with shame.

Mushevee—Between two persons quarrel is like fire; the unfortunate *tatler* † is an incendiary. ‡

The *tatler* renovates an old dispute; he brings into enmity a good mild man:

* *Lit.* picker of words.† *Lit.* a heaper of fuel.‡ *Lit.* "the world." The verbs are in the preterite.

کنند این و آن خوش دگر باره دل
و یاندر میان کور بخت و حجل
میان دو کس آتش افروختن
نه عقل است و نه دور میان سوختن

They both again make their hearts glad ;
he between them is despised and ashamed.

To kindle a fire between two persons,
and to burn in it ones-self, is not wise,

Kittah.—In conversation with friends
speak low, that the blood-sucking enemy
may not give ear :

Before a wall, be guarded what you say,
lest an ear be behind the wall. *

در سخن بادوستان آهسته باش تا نه از دشمن خو بخوار گوش
پیش دیوار آنچه گوئی بهوشدار تا نباشد در پس دیوار گوش

PUND.

He who makes peace with enemies, has
an intention to hurt friends.

هر که با دشمنان صلح میکند سیر آزار دوستان دارد
بشوای خردمند زان دوست دست
که با دشمنانیت بود و هم نشدیت

Beyt.—Wash your hand O sage, of that
friend, who associates with your enemies.

PUND.

When you are intent upon the despatch
of business, chuse that method, which may
complete it with the least injury.

چون در امضای کاری متردد باشی آن طرف اختیار کن
که بی آزار تر بر آید

Beyt.—With a man of mild language,
speak not harshly ; with him who taps at the
door of peace, do not seek war.

با مرد سبیل گوی دشوار گوی با آنکه در صلح زند جنگ مجوی
بیت

TURBIUT.

Whilst business can be effected with
money, life should not be exposed to danger,
as the Arabians declare "The last of every
resource is the sword."

تا کار بر سر آید جان در خطر افکندن زیاده چنانکه عرب گوید
اَخِرُ الْاَحْبِلِ السَّيْفُ

Beyt.—When the hand has passed every
alternative, it is lawful to convey the hand
to the sword. †

چو دست از همه جای در گسست
حالا دست بر دن نشمشیر دست

* The Persian uses the negative mode.

† This is an evil maxim and deserves nothing but contempt from the wise and prudent, because to such there are always other resources, and the sword is the last resource only to the wicked and flagitious.

نصیحت

بر عجز دشمن رحمت مکن که اگر قادر شود بر تو نه بکشد
بیت دشمن چو بینی ناتوان لاف از پروت خود مزن

مهری نیست در هر استخوان مردی نیست در هر پیرهن

نصیحت

هر که بدی را بکشد خلق را از بلائی او بر ماند و او را از
عذاب خدای عز و جل فارغ گرداند

پسندید است بخشایش ولیکن منه بر ریش خلق آزار مرم

ندانست آنکه رحمت کرد بر مار که این ظلمت بر فرزند آدم

نصیحت از دشمن پذیرفتن خطاست ولیکن شنیدن

و است تا بخلاف آن کار کنی که عین صواب است

مثنوی حذر کن ز آنچه دشمن گوید آن کن

که بر زانو زنی دست نمایان
گرفت راهی نماید راست چون تیر
از آن بر گرد دور راه دست چپ گیر

حکمت

خشم بیش از حد گهر فتن و حشمت آرد و لطیف است
بیت را ببرد نه چندان در شتی کن که از تو سپهر گر دهم

و نخیل آن نرمنی که بر تو دلیر شود

NUSSEEHUT.

On the debility of an enemy, shew not compassion, for if he becomes powerful, he will not favor you.

Beyt.—When you see an enemy weak, do not boast of your own whiskers; some marrow is within every bone; a mah is within every shirt.

NUSSEEHUT.

He who kills an evil doer, saves the world from his wickedness, and extricates him from the punishment of God, HIGH and GLORIOUS.

Kitteh.—Benevolence is commendable, but nevertheless, apply not salve to the wound of an oppressor of the people.

He who shewed compassion on the snake, knew not that this was cruelty to the offspring of Adam.

PUND.

To receive the advice of an enemy is wrong, but nevertheless, to hear it is proper that you may act contrary to it, which is precisely prudent.

Musnevee.—Be guarded against what an enemy counsels to do; * or you will strike upon the thighs, the hand of sorrow.

If he points out to you a road as straight as an arrow, turn from it and take the left hand road.

HICKMUT.

Assuming anger beyond bounds creates fear, and untimely kindness destroys fear. Neither exercise severity to such a degree that they may become indifferent of thee, nor so much mildness that they may be saucy to thee.

* The construction of this passage is singular; which if literally translated, would read insipid.

مثنوی

در شش و نهم در بهشت چو رنگ زن که جراح و مرهم نه است

مثنوی

در شش و نهم در بهشت چو رنگ زن که جراح و مرهم نه است

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مثنوی

در شش و نهم در بهشت چو رنگ زن که جراح و مرهم نه است

Musnevee.—Severity and gentleness blended is good, like the Phlebotomist, who is the wounder and the applier of salve.

The sage does not assume much rigour or softness, which might make his own dignity insignificant.

Neither does he assume consequence to himself, nor does he at once descend to inferiority.

Musnevee.—A shepherd said to his father, O sage teach me an experienced maxim.

He said, act kindly, not so much that the sharp-toothed wolf may become bold.

HICKMUT.

Two persons are the enemies of the nation and of religion; the one, a King without clemency, and the other a Zâhid without learning.

Beyt.—At the head of a Kingdom, may that King not rule, who is not an obedient servant to God.

WAUZ.

To a King it is behaving that he exercise not that degree of displeasure on an enemy, that friends have no confidence in him, * for the fire of anger may first fall upon the enraged; then afterwards the flames may reach the enemy or may not reach.

Musnevee.—It does not behove the offspring of Adam, formed of earth, to take into his head, haughtiness and heat, and arrogance;

To you with such heat and petulance, I do not think you are of dust, you are of fire.

* The construction of the Persian is peculiar and totally contrary to the English idiom.

قطعه
در خاک بیلقان سر سیدم بزا هدی
گفتم مرا بتربیت از چهل پاک کن
گفتا بر و چو خاک تحمل کن ای فقیه
بیاهر چه خوانده همه در زیر خاک کن

Kittch.— In the land of *Beluckaun* *
I came to a *Zahid*; I said, through instruc-
tion render me free from ignorance.

He said O Doctor, go be patient as the
earth, or whatever you have read, bury under
the earth.

TURBIUT.

بدخوی در دست و دشمنی خود گرفتار است که هر کجا برود

The ill-disposed is of himself involved
within the hand of an enemy, for wherever
he may go, he escapes not from the grasp of
his own torture.

از چنگ عقوبتش خلاص نیابد
بیت
اگر ز دست بلا بر فلک رود بدخوی
ز دست خوی بد خویش در بلا باشد

Beyt.— If by the hand of calamity, the
ill-disposed should go to heaven; through
the effect of his own ill-disposition he would
remain in calamity.

FUND.

چو بیننی که در سپاه دشمن خلایق و تفرقه افتاده است
تو جمع باش و اگر جمع شوند تو از پیریشانی اندیشه کن
برو باد و ستان آسوده بدشین چو بیننی در میان دشمنان جنگ
و گردانی که با هم یک زبانند کما نرازه کن و بر باره بر سنگ

When you see that in the army of an
enemy, disturbance and dis-union have fallen,
remain you combined, and if they should be
combined, be you in fear of dis-union.

Kittch.— Go sit down satisfied with
friends, when you see battle between enemies;

But if you know that they are of one
mind; string your bow, and convey stones
to the ramparts.

HICKMUT.

دشمن چو از همه جلیت در ماند سلسله دوستی بجنباند
انگه بدوستی کار نکند که دشمن نتواند کرد سر مار بدست
دشمن بکوب که از احدی الحنین خالی نباشد اگر این
غالب آید مار کشتی و اگر نه از دست دشمن برستی

When an enemy falls short of every al-
ternative, he shakes the chain of friendship;
then, in friendship he does acts which an ene-
my cannot do. Bruise the head of the serpent
through the hand of the enemy, for it cannot be
void of either of these benefits; If this gets the
better, you have killed the serpent, otherwise
you have escaped the hand of the enemy.

* A City in Armenia Major near the ports of the Caspian Sea. *Richardson.*

بیت بروز معمر که ایمن مشو ز خصم ضعیف

که مغز شیر بر آرد چو دل ز جان برداشت

Beyt.—On the day of battle be not secure of a feeble enemy, for he will draw out the brain of a lion when he has withdrawn his heart from life. *

PUND.

The news you know which may grieve the heart, be you silent, † that another may bring it.

Beyt.—O nightingale bring the glad tidings of spring; leave the bad news to the owl.

WAUZ.

Do not make a King acquainted with the perfidy of any one, except when you are quite confident of his approbation, otherwise you seek your own destruction.

Kitteh.—Attempt to speak at that time, when you know that the speech will be efficacious;

Speech is an endowment in the constitution of man; do not you make yourself worthless by speaking.

WAUZ.

He who gives advice to the self-opinionated, he himself is in need of advice from another. Do not prove deceit from an enemy, and purchase not vanity of a flatterer, for the one has laid a fine snare, and this has opened the mouth of expectation. To a fool the praise of himself is agreeable.

Kitteh.—See that you attend not to the praise of the flatterer, for he will expect some gain from thee.

And if one day you do not grant his expectations, he would enumerate defects two hundred fold.

* *Anglice.* When in despair.

† *Anglice.* communicate not. The translation is literal with the original which is harsh. The paragraph would read better if it was transposed thus: "Be you silent, that another may bring the news which you know would grieve the heart."

پند

خبری که دانی دل بیازارد تو خاموش باش تا دیگری بیارد

بیت

بایلا مشو ده بهار بیا رخبر بد بیوم باز گذار

و عطا

بادشاه را بر خیانت کسی واقف مگردان مگر از گاه که بر قبول وی

گلی و اثنق باشی و اگر نه در هلاکت خویش سستی همیکنی

قطعه پیچ سخن گفتن از گاه کن

چو دانی که در کار گیرد سخن

کمال است در نفس انسان سخن

تو خود را بگفتار ناقص مکن

و عطا

هر که نصیحت خود را میبکشد او خود بد نصیحت دیگری محتاج

است فریب دشمن مخور و غرور مداح مخر که آن دایم

ز برق نهاده است و این کام طمع کشاده احمق را ستایش

خویش خوش آید

قطعه

الانتهی مدح سخن گوی که اندک مایه نفعی از تو وارد

و اگر روزی مرادش بر نیاری دو صد چندان عیب بت بر شمارد

پند
میگویم را تا کسی عیب نگیرد و سخنش صلاح نه پذیرد
بیت
مشو غرور بر حسن گفتار خویش. ستیغین نادان و پندار خویش

و عطا

همه کس را عقل و کفایت خود بکمال نماید و فرزند خود بجمال

قطعه
یکی جهود و مسلمان خلاف میجویند
چنانکه خنده گرفت از نزاع ایشانم
بطعن گفت مسلمان که این قبالة من
درست نیست خدا یا جهود و میرانم
جهود گفت بتو ریت میخورم سوگند
و اگر خلاف کنم همچو تو مسلمانم
گر از بی طایفه عین عقل منهدم گردد
گمان بخود نهبر و هیچکس که نادانم

حکمت

ده آدمی بر سفره نان بخورند و دو سگ بر مر داری
با هم بسر نهند هر یس با جهانی گرسنه است و قانع
بنانی سیر حکما گفته اند در ویشی بقناعت به از تو انگری
ببضاعت

بیت
روده تنگ بیک نان تهی پر گردد
نعمت روی زمین پر نکند دیده تنگ

PUND.

While no one corrects * the faults of a speaker, his diction acquires not purity.

Beyt.—Be not vain of the excellency of your speech from the commendation of a fool, and from self-conceit.

WAUZ.

To every one his own understanding and judgment appears to perfection, and his own child beautiful.

Kitteh.—A Jew and a Mussulmaun were intent upon altercation, so, that from their dispute laughter seized me.

The Mussulmaun said in contempt, if this *Kebalek* † of mine is not true, O God let me die a Jew.

The Jew said, I swear by the *Towreyt* ‡ and if I act contrary, I am a Mussulmaun like you.

If from the expanse of the earth knowledge was lost, no person would suppose himself ignorant.

HICKMUT.

Ten men may eat bread upon one board, but two dogs will not agree on a carcase. The covetous, with a world, is hungry, and the contented is satisfied with a loaf. The sages have said, poverty with contentment, is superior to greatness with plenty.

Beyt.—The scanty stomach is filled with a bare loaf; the good things of the face of the earth do not fill the penurious.

* The Persian uses two negatives, which is uncouth in English.

† Deed of conveyance, &c.

‡ The Pentateuch.

مثنوی پدر چون دور عمرش منقضی گشت

مر این یک وصیت کرد و بگذشت
که شهوت آتش است از وی بپرهیز
بخود بر آتش دوزخ مکن تیز
در آن آتش نیاری طاقت سوز
بصبر آبی برین آتش زن امروز

وعظ

هر که در حال توانائی نیگونی نکند در وقت ناتوانی سختی بیند

بیت

بد اختر تر از مردم آزار نیست که روز مصیبت گشایار نیست

حکمت

هر چه زود بر آید قدر را نشاید

قطعه

خاک مشرق شیده ام که کنند بچهل سال کا سه چینی

صد بروزی کنند در مغرب لاجرم قیامتش همی بیش

قطعه مرغک از بیضه برون آید روزی طلبد

و آدمی زاده اندازد خبر از عقل و تمیز

آنکه ناگاه کسی گشت بچیزی نرسید

وین به تمکین و فضیلت بگذشت از همه چیز

آبگینه همه جایابی از آن قدرش نیست

لعل و شوارب دست آید از انبست عزیز

Musnevee.—My father, when the circuit of his days was over, gave me this single admonition and expired ;

Saying appetite is fire, refrain from it, kindle not upon yourself the fire of hell.

In the fire you will not have the faculty to endure burning ; by refraining this day, sprinkle water on the fire.

WAUZ.

He who at the season of prosperity does no good, will experience hardship at the time of distress.

Beyt.—One more ill starred than a man-oppressor exists not, for in the day of adversity no one is his friend.

HICKMUT.

What is soon produced deserves not estimation.

Kitteh.—I have heard that in forty years in the east, they convert the earth into China plates :

They form a hundred in a day in the west, consequently you see their value.

Kitteh.—A chicken coming out of an egg, seeks food ; but the offspring of man has no knowledge of sense or discretion.

Since the one suddenly became something, it has not come to any thing ; but this surpasses * every thing in dignity and superiority.

You find glass every where, therefore it has no value ; the ruby is obtained with difficulty, thence it is precious.

حکمت

کار با بصیرت آید مسرعان بسر آید

مثنوی

بچشم خویش دیدم در بیابان که مرد آهسته بگذشت از شتابان

سمند باد پا از تنگ فرو ماند شتر بان همچنان آهسته میراند

نصیحت

نادان را بهتر از خاموشی نیست و گمراهی این مصلحت بداندستی

نادان نبود ی

قطعه

چون نداری کمال فضل ان به که زبان در دهان نگهداری

آدمی را از زبان فضیلت کرد جو ز بی مغز را سبک ساری

قطعه خری را ابله بی تعلیم میداد

بر و بر صرف کردی سعی دایم

چکمی گفتش ای نادان چه کوشی

در بن سودا ترس از لوم لایم

نیاموز و بهایم از تو گرفتار

تو خاموشی بیاموز از بهایم

مثنوی

هر که تامل نکند در جواب بیشتر آید سخنش نامواب

یا سخن آری چو مردم بهوش یا بنشین همچو بهایم خموش

HICKMUT.

Business is effected with deliberation, but the hasty falls by the head.

Musnevee.—With mine own eyes did I see in the desert, that the slow man overtook the hasty.

The wind-paced horse fell short of its paces; the camel-driver drove with his usual slowness.

NUSSEEHUT.

To the ignorant nothing is better than silence; but if he knew this maxim, he would not have been ignorant.

Kitteh.—Since you possess not the perfection of excellence, it is good that you confine the tongue within the mouth.

The tongue disgraces the man; lightness, the nut without kernel.*

Kitteh.—A fool was giving instruction to an ass; he used to waste his continual endeavours on him.

A sage said to him, O fool, to what end art thou labouring; in this bargain apprehend the accusations of the slanderers.

A beast will not learn speech of you; learn you silence from a beast.

Musnevee.—He who deliberates not in an answer, his words generally prove ill.

Either rectify your words like a sensible man, or sit silent like a beast.

* The verbs are in the preterit.

حکمت

HICKMUT.

هر که باه انا تر از خود جدل کند تا بداند که داناست بداند
که نادانست

He who argues with one more sensible than himself, that they may think he is wise, know that he is ignorant.

بیت
چون در آید به از توئی سخن گهر چه به دانی اعتراض مکن

Beyt.—When one superior to yourself engages in speech, although you know better, do not make objections.

بیت

TURBIUT.

هر که بابد ان بنشیند نیکی نه بیند

He who sits with the wicked, sees no good.

مثنوی

گر نشیند فرشته با دیو وحشت آموزد و جفاست و ریو

Musnevee.—If an angel associates with the devil, he would learn fierceness and impurity, and deceit.

از بد ان جز بدی نیاموزی نکند گریه و سستین دوزی

From the wicked you can learn naught but vice; the wolf does not profess sewing leathern garments.

حکمت

HICKMUT.

مر و مانر اعیب نهانی پیدا مکن که هر ایشانه ار سوا کنی و
خود را بی اعتماد

Do not disclose the concealed defects of men, for you will only disgrace them, and make yourself unconfidential.

وعظ

WAUZI.

هر که علم خواند و عمل نکرد بد ان ماند که گلور اند و شخم نیفشاند
از تن بیدل طاعت نیاید و پوست بی مغز بضاعت را

He who has learnt science and has not acted accordingly, is like him who has ploughed * but has not scattered seed. By one of an absent heart, worship is not effected, and a shell without substance is not proper for trade. He who is quick in argument is not perfect in business.

نماید هر که در مجادله چست نه در معامله در سست است

حکمت

HICKMUT.

اگر شبها همه شب قدر بودی شب قدر بهی قدر بودی

If every night was the Shub-Kudder, † the Shub-Kudder would be without estimation.

بیت
گر سنگ همه لعل بدخشان بودی

Beyt.—If all stones were rubies of Bukhshān, ‡ then the value of the ruby and the stone would be equal.

پس قیمت لعل و سنگ یکسان بودی

* Lit. driven bullocks,

† The Shub-Kudder is a night in which the Pyghamber comes abroad attended by his retinue.

‡ The place, whence rubies are brought.

تربیت
نه هر که به صورت نیکو است سیرت زیاده و است کار اندرون
دارد نه پوست

قطعه
توان شناخت بیک روز در شمایل مرد
که تا کجا بش رسیده است پایگاه علوم

ولی ز باطنش ایمن مباحث و غره مشو
که خبث نفس نگر ددب الهم معلوم

پند
هر که با بزرگان ستیزد خون خود بریزد
قطعه

خویش را بزرگ پنداری راست گفتند یک دو بیند لوج
زود بینی شکسته پیشانی تو که بازی بر کنی با غوج

حکمت
پنجه زدن با شیر و مشت با شمشیر کار خردمندان نیست

بیت
جنگ و زور آوری مکن بامست پیش سر پنجه در بغل نه دست

پند
ضعیفی که با قوی دلاوری کند یار دشمن خویشیت در هلاک
خویش

TURBIUT.

Not every one who is agreeable in appearance, has in him excellent qualities. The internal requires qualification, not the external.

Kitteh.— In one day can be known through the manners of the man, to what extent the scope of his acquirements has arrived;

But nevertheless, be not unsuspicious of his *internal thoughts* * and be not easy, for innate vice cannot be known in years.

PUND.

He who contends with the great, sheds his own blood.

Kitteh.— You esteem yourself great: they have spoken truth; the squint-eyed sees double.

You will soon see a broken forehead, since with your head you play with a ram.

HICKMUT.

To grapple with a Lion, or to box against a sword, are not acts of the sensible.

Beyt.— Do not fight or contend with the fierce; before the strong wristed, keep the hand under the elbow.

PUND.

The feeble, who takes courage against the strong, is a friend to his own enemy in his own destruction.

قطعه
سست بازو بجهل میفکند پنجه با مرد آهني چنگال
سایه پرورده را چه طاقت آن که رود بامبارزان بقتال

Kittch.—The weak armed, through folly grapples with a man of iron fingers.

To one bred in tenderness, what ability is there to go against warriors in the field of battle.

حکمت
هر که نصیحت نشنود سر ملامت شنیدن دارد

HICKMUT.

He who listens not to advice, is inclined to hear reproach.

بیت
چون نیامد نصیحتم در گوش اگر ت سمر ز نش کنم خاموش

Beyt.—Since my counsel has not entered thine ear, if I reprimand thee, be silent.

حکمت
بی هنران هنرمندان را نتوانند دید همچنانکه سگان بازاری
سگ شکاری را بیند مشغله بر آرند و پیش آمدن نیارند
یعنی سفاک چون به هنر با کسی بر نیاید بختش در پوستین افتد

HICKMUT.

The unlearned cannot bear sight of the learned; as, when the dogs of the market see the hunting dog, they bark, but dare not come before him: that is, when the base cannot surpass any one in learning, through enmity, he harrasses him.

بیت
کند هر این غیبت حدود کوه دست
که در مقابله گنگش بود زبان مقال

Beyt.—The short-handed envier, whose tongue of accusation when present is dumb, will certainly stigmatize.

حکمت
اگر جور شکم نبود ای بیج مرغی در دام نیفتادی بلکه صیاد دام
ننهادی

HICKMUT.

If the cravings of the stomach existed not, a single bird would not fall into the snare; rather, the falconer would not lay the snare.

حکیمان دیر دیر خورند و عابدان نیم سیر و زاهدان بصدر مق
و جوانان تا طبق بردارند و پیران تا عرق کنند اما
قلندران چندان بخورند که در معده جای نفس نماند و
بر سفره روزی کس

Philosophers eat at intervals, and the *Au-bids*, half satisfied, and the *Zāhids*, to preserve life, and the youthful, until the dish is taken away, and the old, until they perspire; but the *Kullunders* * eat so much, that in the stomach no room for breath remains, or on the board, subsistence for no one.

* *Kullunders* are an order of wandering Mahomedan monks who abandon wives, children, relatives, and all the world.

بیت اسیر بند شکم را دو شب نگیرد خواب
شبی ز معده تنگی شبی ز دل تنگی

وعظ

مشورت با زنان تباه است و سخاوت بامسئد ان گناه

حکمت

هر که را دشمن در پیش است اگر نکشد دشمن خویش

بیت

نگذیرد و هوشیار درنگ سنگ در دست و مار بر سر سنگ

گر واهی بخلاف این مصلحت دیده اند و گفته اند که در کشتن

بندیان تأمل اولیتر است بحکم آنکه اختیار باقیست تو ان کثیت

و تو ان بخشد و اما اگر بی تأمل کشته شود محتمل است که مصلحتی

نفوت شود که تدارک آن ممتنع باشد

مثنوی

نیک سهلست زنده بیجان کرد کشته را باز زنده نتوان کرد

شرط عقلست خبر تیر انداز گانکه رفت از گمان نیاید باز

حکمت

حکیمی که با جاهل در افتد باید که توقع عزت ندارد و اگر جاهلی

بزبان آوری بر حکیمی غالب آید عجب نیست سنگی است

که گوهر را می شکند

Beyt.—Two nights sleep affects not the captive to the bonds of the stomach; one night through a stretched stomach, one night through a depressed heart.

WAUZ.

Consultation with women is destruction, and liberality with the wicked, sin.

HICKMUT.

He, before whom is an enemy, if he does not destroy him, he is an enemy to himself. *

Beyt.—A man of sense will not delay, a stone being in his hand, and a snake upon the top of a stone.

A society have deemed the contrary to this, prudent, and have affirmed, that in destroying prisoners, deliberation is the best, because option continues: you can kill and you can forgive. But otherwise, if he is destroyed without hesitation, it is presumable that Judgment is destroyed, the precaution of which would be prevented.

Musnevee.—It is very easy to make the living, lifeless; the killed cannot again be made alive.

The patience of an archer is the consequence of science; for what is shot from the bow does not return.

HICKMUT.

The sage who encounters an ignorant person, it behoves him that he entertain no hope of respect; and if an ignorant man surpasses a sage in loquacity, it is not surprising: there is a stone with which they break a jewel.

* This is a Muffulmauny Hickmut, and should be taken as such.

بیت
نه عجب گز فرو رود نفسش عند لیسی غراب هم قفش

قطعه مرد آزاد گز از سفله حفا می بیند

تادل خویش نیاز از دو دور هم نشود

سنگ بد گوهر اگر کاسه زرین شکند

قیمت سنگ نیفزاید و زر کم نشود

Beyt.—It is not surprizing if the breath of the nightingale is exhausted, with whom a raven is in the cage.

Kitteh.—If the recluse experiences cruelty from the vile, still he should not distress his heart, and should not be moved.

If a stone of a bad quality breaks a golden dish, the value of the stone will not be enhanced, nor will the gold be lessened.

HICKMUT.

حکمت
خردمند میرا که در زمره او باش سخن صورت نبند و شکفت
مدار که آواز بر بط را غلبه دهن پریند و بوی عنبر از گنده
سیر فز و مانند

If to the sensible, speech is not allowed in the company of profligates, be not surprized, for the noise of a drum drowns the sound of the harp, and the perfume of ambergris falls short of the smell of garlick.

مثنوی
بلند آواز نادان گردن افراخت که دانا را به بی شرمی بینداخت

Musnevee.—The loud voice of the fool has raised its head, * because through effrontery it has abashed the learned man.

نمیدانند که آهنگ حجازی فروماند ز یانگ طبل غازی

He does not conceive that the strains of *Hijjauz*, are drowned by the sound of the warriors drum.

HICKMUT.

حکمت
جوهر اگر در خلاب افتد همان نفیس است و غبار اگر بر
فلک رود همان خسیس است بعد ادبی تربیت در ریخت
و تربیت بی استعداد ضایع خاک تر نسبت عالی دارد که آتش
جوهر علویست ولیکن چون بنفیس خود دهنری ندارد با خاک
برابر است و قیمتش کمتر از نی است که آن خود
خاصیت و نیست

If a jewel falls into the mire, it retains the same quality, but if the dust ascends to heaven, it is still worthless. Capacity without instruction is to be lamented, and instruction to the imbecile is lost. Ashes have a high origin, because fire in its property is great, but nevertheless, since in itself it has no virtue, it is like dust; † likewise, the value of sugar is not from the cane, for it is its intrinsic property.

* Lit. neck.

† This Simile also has a little of the inferiority of dust and ashes, and appears to the translator as foisted in by some person who thought he could embellish *Sadi*.

مثنوی

چو کنعان را طیبیت بی هنر بود و پیسمبر زاد گوی قدرش نیفزود

هنر بنمای گریه داری نه گوهر گل از خار است و ابراهیم ز آفر

حکمت

مشک آنست که خود بپوید نه آنکه عطار گوید و انا چون

طبا عطار است خاموش و هنر نهایی و نادان چون طلبی

غازی بلند آواز میان تهی

قطعه

عالم اندر میان جهلان مثالی گفته اند حد یقین

شاهدی در میان کورانست مصحفی در گذشت زندیقان

پند

دوستی را که بعمری در چنگ آرند شاید که بیکدم

بیزارند

فرد

سنگی بچند سال شود لعل پاره ز بهار تا یک نفس نشکند بسنگ

نصیحت

عقل در دست نفس چنان گرفتار است که مرد عاجز و در

دست زن گرفتار پای

بیت

در خور می بر سر آئین بپند که بانگ زن از وی بر آید بلند

Musnevee.—Since Canaan was intrinsically worthless; the birth of the Pyghámber did not enhance its estimation.

Shew virtue, if you possess it; not descent: the rose is from thorns, and Abraham from Azur. *

HICKMUT-

It is musk which of itself exhales fragrance, not that which the perfumer indicates. The sage is like the box of the perfumer, silent, but displaying good qualities; and the ignorant, like the drum of the warrior, loud sounded, but empty within.

Kitteh.—The learned among the ignorant; (the pious have used a simile;)

Is a beauty among the blind; the *Korán* in the temple of Fire-worshippers.

PUND.

A friend whom they obtain † in an age, it is not proper that they should grieve in a moment.

Furd.—A stone in many years becomes a ruby; see, that you do not in one moment break it with a stone. ‡

NUSSEEHUT.

Reason is so involved in the hand of desire, like a weak man in the hand of an abandoned woman.

Beyt.—Close the door of cheerfulness on that house, from which the loud voice of the wife issues.

* Name of his father, who was a carver of Idols.

† Lit. bring within the grasp.

‡ This *Furd* appears absurd. and we doubt if it is *Sadi's*, because we never heard of stones turning to rubies.

حکمت
رای بی قوه مگر است و فنون و قوت بی رای جهل است
و جنون

بیت تمیز باید و تدبیر و عقل انگه ملک
که ملک و دولت نادان سلاح جنگ خداست

HICKMUT.

Counsel without ability is imposition and art; and ability without counsel, is ignorance and madness.

Beyt.—Discretion, and order, and sense, is requisite; then dominion;

For the lands and wealth of the fool, are weapons of war against God.

HICKMUT.

A hospitable vicious man, who enjoys and bestows, is better than an *Aubid* who gathers and stores.

Mussul.—He who has relinquished carnality for the sake of popular applause, he from lawful desire, has fallen into unlawful desire.

Beyt.—The *Aubid*, who not for God, sits in a corner; what can the poor fellow see in a dark mirror.

HICKMUT.

A little and a little becomes much, and drop by drop becomes an inundation.

Sheyr.—When a small drop mingles with a drop, a stream is formed; and when stream combines with stream, a sea is formed.

Beyt.—Little and little combined, form much; the corn in the barn consists of grains.

HICKMUT.

To the little, it is not becoming to hold contention with the great, and to engage with them in controversy.

حکمت
جو انهر و خاسق که بخور و دود بدید به از عابدی که ببرد و بنهد
مثل

هر که ترک شهوت از بهر قبول خلق داده او از شهوت
حلال در شهوت حرام افتاده است

بیت
عابد که نه از بهر خدا گوشه نشیند بیچاره در آینه تاریک چربیند

حکمت
اندک اندک خیابان شود و قطره قطره سیلابی گردد
شعر قطر علی قطر ان اتفقت نهر
ونهر علی نهر ان اجتمعت بحر

بیت
اندک اندک بهم شود بسیار دانه دانه است غله در انبار

حکمت
کتر انرا نشاید که بامهتران ستیزه نمایند و با ایشان مجادل
بر آیند

بیت
هر آن که تر که بامهر سستیزد چنان افقد که هرگز برنجیزد

Beyt.—Every little individual who contends with the great, falls so, that he never rises.

حکمت

HICKMUT.

عالم را شاید که بفاهیت از عامی بحکم در گذارد که

It behoves not the learned, through mildness, to look over the impertinence of the peasant, for it is hurtful on both sides; the consequence of *this* becomes lessened, and the ignorance of *that* confirmed.

هر دو طرف زیان دارد هیبت این کم می شود و جهل

آن مستحکم

بیت
چو با سفاک گویی باطف و خوشی

Beyt.—When you speak to the vile with courtesy and affability, his vanity and assumption increases.

فزون گرددش کبر و گهر دن کشی

NOCKTEH.

معصیت از هر که صادر شود ناپسندیده است و از علما ناخوب تر

Misdemeanor, from whomsoever it proceeds, is unapproved; but from the learned, very improper; for learning is the armour of war against Satan; and when they carry the possessor of the weapon a captive, it is shameful.

که علم سلاح جنگ شیطان است و خداوند سلاح را

چون با سیری بهرند شرمساری بود

Musnevee.—The ignorant peasant in distressed circumstances, is superior to the un-abstemious sage.

مثنوی

عالم نادان پریشان روزگار به زدا نشمند ناپر مهر گار

For he, through want of sight has fallen from the road, but this, possessing both eyes, has fallen into a well.

کل بنابینایی از راه او افتاد وین دو چشمش بود در چاه او افتاد

حکمت

HICKMUT.

جان در حمایت کینفس است و دنیا وجودی میان دو عدم

Life depends upon one single breath; and the world is a fabric, between two non-existences. * Those who sell faith for the world, are asses; for though they sell Joseph, yet what do they purchase: also it is expressed in the KORAN "Behold, did I not make an agreement with you, O offspring of Adam, that you should not worship Satan; because verily, he is the most open enemy to you!"

دین بد نیافر و شان خسرو ند که یوسف را بفروشد

تا چه خرد و از قرآن خبر میدهد الم اعهد الیکم یا بنی

ادم ان لا تعبدوا الشیطان انه لکم عدو و مبین

* Viz. the present exists between the past and the future, the former of which has been, and the latter of which is to be.

بیت بقول دشمن پیمان دوست بشکستی

به بین که از که بریدی و با که پیوستی

Bayt.—Through the words of the enemy, you have violated the law of the friend; See, with whom you have cut, and to whom you have joined.

PUND.

He, whose bread, during life, they do not eat; when he dies, they celebrate not his name. The widow tastes the deliciousness of the grape; not the possessor of fruit. The sincere Joseph, during the famine in Egypt, did not eat bread in satiety, that he might not forget the hungry.

Musnevee.—He who has lived in ease and plenty, what does he know what is the situation of the hungry.

That individual knows the situation of the helpless, who in his own situation is distressed.

Kitteh.—O thou who art mounted on a fleet steed, learn that the emaciated thistle-eating ass is within water and mire.

Do not ask fire from a house in the neighbourhood of the poor; for that which comes out of its chimney, is the smoke of the heart. *

NUSSEEHUT.

To a Derveish of indigent circumstances, in scarcity, and a season of drought, ask not saying, how are you; except upon a proviso, that you lay salve to his sore, and a sufficiency of dirms before him.

Kitteh.—Should you see the ass and burden of any one, fallen within the mire; heartily pity him; otherwise approach him not.

* (i. e.) Sighs.

هر که در زندگانی نانش نخورند چون بمهر دنا مش نبرند
لذت انگور بیوه داند نه خداوند میوه یوسف صدیق
در خشک سال بمصر نان سیر نخوردی تا گرسنگان را
فراموش نکند

مثنوی

آنکه در راحت و تنعم زیست او چه داند که حال گرسنه چیست

حال در ماندگان کسی داند که باحوال خویش در ماند

قطعه ای که بر مرکب تازنده سوار می باشد از

که خمر خارکش سوخته در آب و گلست

آتش از خانه همسایه درویش میخواه

کاخچهر روزن او میگذرد و دود دلست

نصیحت

در ویش ضعیف حال را در تنگی و خشک سالی می پرس که

چو زنی الا بشرط آنکه مرهم رییش بنهد و معلوم درم

در پیشش

قطعه خمری که بینی و باری بگل در افتاده

بدل برو شفقت کن ولی مرو بسرش

کنون که رفتی و پرسیدی بش که چون اوتاد
میان به بند چو مردان بگیردیم خورش

نصیحت

دو چیز محال عقلست خوردن پیش از رزق مقسوم
و مردن پیش از اجل معلوم

قطعه
قضا دگر نشود دگر هزار ناله و آه
بشکر یا بشکایت بر آید از دهنی

فرشته که و کیان است بر خزان باد
چه غم خورد که بمیرد چراغ بیوه زنی

حکمت

ای طالب روزی بد نشین که بخوری و ای مطلوب اجل

مرو که جان شیرین بهری
قطعه

جهید رزق ار کنی و گرن کنی برساند خدا ای عز وجل

و روی در دهان شیر و پلنگ نخوردت مگر بر و ز اجل

حکمت

بمانده دست نرسد و نهاده هر کجا که هست برسد

بیت

شید که سکنه بر وقت در ظلمات بچند محنت و آنگه نخورد آب حیات

Now that you have gone and asked him saying, how has he fallen? gird your loins like men; take the tail of his ass.

NUSSEEHUT.

Two things are repugnant to the understanding; eating beyond destined subsistence, and dying before the time appointed.

Kitteh.—Destiny will not change, though a thousand exclamations and sighs issue from the mouth, in praise, or in complaints.

The angel who is charged with the treasury of the air; what care does He entertain, if the lamp of a widow expires.

HICKMUT.

O Seeker after subsistence, remain fixed, that thou mightest eat; and thou whom death seeks, depart not, for thou canst not save thy precious life.

Kitteh.—If you make exertion for subsistence, or if you do not; God, High, and Glorious will send it.

And if you go into the mouths of the lion and the tiger, they will not eat you, but on the destined day.

HICKMUT.

To what has not been laid by, the hand reaches not; and what has been laid by, wherever it may be, it arrives.

Beyt.—You have heard, with how many difficulties *Secunder* went into the *Zoolmaut*, * and still he did not drink the water of life.

* A place containing the water of life.

مسکین حریص در همه عالم همیرو

بیت

او در قفای رزق اجل در قفای او

Beyt.—The poor avaricious man, goes round the whole world; he after wealth, death after him.

حکمت

HICKMUT.

تو انگر فاسق کاوِخ ز راند و داست و درویش صالح
شاهد خاک آلود این دلقِ موسی است مرقع و آن
ریشِ فرعون مرقع شدتِ نیکان روی در فرج دارد
و دولتِ بدان سر در نشیب

The vicious rich man is a stone gilt with gold, and the righteous Derveish, a favorite covered with dust. This is the patched dulk of Moses, and that the decorated beard of Pharaoh. The sufferings of the good, terminate in joy; but the wealth of the wicked, has its head downwards.

هر کس اجاه و دولتست و بدان خاطر خسته در نخواهد یافت

Kitteh.—He who possesses rank and wealth, and with them will not gain the heart of the broken;

خبرش ده که هیچ دولت و جاه بر اسی دگر نخواهد یافت

Give him notice, that he shall not receive any riches or rank, in the other habitation.

حکمت

HICKMUT.

حسود از نعمتِ حق بخیل است و بنده یگانه را دشمن دارد

The envier is covetous of the bounty of God, and deems the faultless creature, an enemy.

مردکی خشک مغز را دیدم رفته در پوستینِ صاحبِ جاه

Kitteh.—I saw a dry-brained fellow, employed in persecuting a man of rank;

گفتم ای خواجه گر تو بد بختی مردم نیکبخت را چه گناه

I told him *O Khaujeh*, if you are unfortunate, what fault to the man of good fortune!

الا تا نخواهی بلا بر حسود که از بخت برگشته خود در بلاست

Kitteh.—See, that you wish not evil to the envious, who through adverse fortune, is of himself in misery.

چه حاجت که باوی کنی دشمنی که او را چنان دشمنی در قفاست

What necessity that you make enmity with him; since such an enemy is behind him.

حکمت

تلمیذ بی ارادت عاشق بی زراست و رونده بی معرفت
مرغ بی پروا عالم بی عمل درخت بی پروا زاهد بی علم خانه بی در

حکمت

مراد از نزول قرآن تحصیل سیرت خوبست نه ترتیل
سوار قهلاتوب عامی متعبد پیاده رفقه است و عالم متهاون
سوار خفته عاصی که دست بردارد به از عابدی که عجب
در سردارد

بیت

سرمهنگ لطیف نغمه گفتار بهتر از فقیه مردم آزار

نکته

یکی را گفتند عالم بی عمل بچه ماند گفت چنانکه زنبور بی عسل

بیت

زنبور در شست بیمروت را گوی
هاری چو عسل نمیدهی نیش من

نکته

مرد بی همت و زن است و عابد با طمع زنه زن

قطعه

ای بناموس کرده جامه کبود بهر پندار خلق روی سیاه

دست کوتاه باید از دنیا آستین چه دراز چه کوتاه

HICKMUT.

The disciple without faith, is a lover without money; and the bewildered traveller, a bird without feathers; and the sage without deeds, a tree without fruit; and the *Zahid* without learning, a house without doors.

HICKMUT.

The object by the revelation of the *Korán*, is the acquirement of good principles, not the revelation of the *Soorut** of the writings. The pious layman is the arrived foot traveller, but the dilatory sage, a sleeping horseman. The sinner who lifts up his hand, is better than the *Aubid* who has vanity in his head.

Beyt.—The pleasant soldier, a candid speaker, is better than the divine, the tormentor of man.

NOCKTEH.

They said to one, to what is the learned, without deeds, like? He said, like the bee without honey.

Beyt.—Say to the revengeful, heedless bee, whereas since you do not yield honey, sting not.

NOCKTEH.

The man without fortitude is a woman, and the avaricious *Aubid*, a high-way robber.

Kitteh.—O thou, through deceit having made the cloak blue; for the opinion of the world, the face black; †

The hand shortened of the world is requisite; what if the sleeve is long, what if short.

† The verb governs throughout this stanza.

* The first section or chapter of the *Korán*.

نکته

دو کس را حسرت از دل نبرد و پامی تنابن از گل بر نیاید
تا جری کشتی شکسته و پسری با قلندر ان نشسته

حکمت

خادمت سلطان اگر چه عزیز است جامه خلاقان خود از ان
عزیز تر و خود ان بزرگان اگر چه لذیذ است خورده انبان خویش
از ان لذیذ تر

بیت

سرم که از دست رنج خویش و تره بهتر از نان ده خدا و بره

حکمت

خلاف رای صوابست و نقض عهد اولوالباب دارو
مکان خوردن و راه نادیده بی کار و ان رفتن امام مرشد
محمد غزالی رحمت الله را پیر سیدند که چگونه رسیدی بدین
مراتب در علوم گفت هر چه ندانستم از پیر سیدن آن
نگ ندانستم

قطعه

امید عافیت آنکه بود موافق طبع
که نبض را بطبیعت شناس بنمائی
پیرس هر چند انی که ذل پیر سیدن
دلیل راه تو گردد و بدین نامائی

NOCKTEH.

Regret departs not from the heart of two persons, and the foot of sorrow comes not out of the mire: the merchant whose ship is wrecked, and the minor who has associated with *Cullunders*. *

HICKMUT.

Although the *Khilâet* of the Sultân is precious, ones own common apparel is more valuable than that: and although the trencher of the great is nice, the morsels of ones own wallet are nicer than that.

Beyt.—Vinegar and vegetables by the labor of ones own hand, are better than the bread and venison of the proprietor of the village.

HICKMUT.

It is contrary to good sense, and a violation of the maxims of the wise, to take medicine at hap-hazard, and to follow a caravan on an unseen road. They asked *Imaum Moorshid Mahomed Ghazali*, (the mercy of God rest on him,) saying, how did you arrive to this pitch in the sciences? He said, whatever I did not know, I had no reluctance in asking.

Kitteh.—The hope of recovery would then be according to constitution, when you shew the pulse to one acquainted with the constitution.

Ask whatever you know not, for the humility of asking, will become the guide of your way to the dignity of wisdom.

* A sect of Fakirs who squander what they get.

هر آنچه دانني كه هر آينه معلوم تو خواهد شد پير سيدن آن
تعييل مكن كه هيبت سلطنت رازيان دارد

چو لقمان ديد گاندر دست داود همي آهن بجز موم گردد
پير سيدش چه ميسازي كه دانست كه بي پير سيدش معلوم گردد

يكی از لوازم صحبت آنست كه خانه پيردازي يا ناخداوئد خانه
در سازي

سخن را بر مزاج مستبح گوي اگر داني كه دار دبا تو مبلي

هر ان عاقل كه با مجنون نشيند نبايد كردنش جز ذكري ليلى

هر كه بابد ان نشيند اگر چه طبيعت ايشان درواثر نكند بفعال
ايشان متهم گردد تا اگر شخصي بجز اياتي رود بنماز كردن
منسوب نشود الا بكنه خور دن

رقم بر خود بناداني كشيدي كه نادانرا بصحبت برگزيدي
طلب كردم ز دانيان يكي پند مرا گفتند با نادان مپيوند

PUND.

Whatsoever you conceive will certainly be ascertained by you, be not hasty to ask it, because it derogates from the respect of importance.

Kitteh.—When *Lockman* saw that within the hand of David, all iron by miracle became wax,

He did not ask him, what are you making, for he knew, that without asking him, it would be ascertained.

NOCKTEH.

One of the rules of society is, that you vacate the house, or agree with the proprietor of the house.

Kitteh.—Speak agreeably to the disposition of the hearer, if you know that he inclines towards you.

Every individual sage who sits with Mujnoon, should converse of naught but Leyli.

NUSSEEHUT.

He who associates with the wicked, although their habits may not infect him, he will be accused of their transactions. Thus, if a person goes to a liquor-shop, he would not be supposed to say prayers, but to drink liquor.

Musnevec.—You have delineated characters on yourself through folly, because you have chosen the fool for company.

I begged one maxim of the wise, they told me, do not join with the fool.

HICKMUT.

The mildness of the camel as you know is manifest. If a child holds his string and takes him two hundred *Fursungs*, he will not turn away his neck from obedience; but if a dangerous road comes before him, which might be the cause of destruction, and the child through want of sense, wishes to go there, he will break the rein from his hand, and will not further obey him, because at the time of difficulty, yielding is blamable: *also they say*, "The enemy by mildness does not become a friend; rather, he increases his hopes."

Kitteh.—Whosoever is courteous to you, be the dust of his feet; but if he acts contrary, throw dust in both his eyes.

Speak not with mildness and courtesy to the morose-tempered, for the rust-corroded does not become clean, but with the file.

HICKMUT.

He who interrupts the conversation of others, that they may know the stock of his acquirements, they become acquainted with the extent of his folly.

Kitteh.—The man of sense gives not an answer, except when they ask questions of him.

Although the nature of the remark be *apropos*; they would impute his pretensions to absurdity.

HEKAET.

I had a sore under my clothes; and the *Sheikh* (the mercy of God be on him) asked every day, saying, how is your sore; but he did not ask saying, where is it?

حکمت
حکیم شتر چنانکه دانی معلوم است اگر طفلی مهارش بگیرد
دو صد فرسنگ ببرد گردن از متابعتش نه پیچد اما اگر
راهی بود لنگ او را پیش آید که موجب هلاک باشد
و طفلان آنجا بنادانی خواهد رفتن زمام از کفش در گسلاند
و پیش متابعت او نماند که هنگام درشتی ملاطفت مذمومست
و گویند دشمن بملاطفت دوست نگیرد بلکه طبع زیادت کند

قطعه
کسی که لطف کند با تو خاک پایش باش
و اگر خلاف کند در دو چشمش افکن خاک
سخن باطاف و کرم با درشت خوی مگوی
که زنگ خورده نگر دو مگر بویان پاک

حکمت

هر که در پیش سخن دیگران افتد تامله فضلش بدانند پایله
جهلش بشناسند

قطعه
ندیدم مردی که شمن جواب بگوید مگر آنکه کز و سروال کند
و اگر چه برحق بود مزاج سخن حمل دعویش بر محال کند

حکایت

ریشی درون جامه داشتیم و شیخ رحمة الله هر روز
بپرسیدی که ریشت چیست و نپرسیدی که بر کجاست

دانستم که از آن احترام میبند که دیگر هر عضوی روا
نباشد و خردمندان گفته اند هر که سخن بگوید از جواب
نرنجد

I perceived that he was delicate about it, because it is not proper to name every part; also the wise have said, He who weighs words, dreads not an answer.

قطعه
تانی که ندانی که سخن عین صواب است
باید که بگفتن دهن از هم نکشایی
گر راست سخن باشی و در بند بهمانی
به زانکه دروغت دهد از بند بهمانی

Kitteh.—While you do not well know, that the observation is truly good, it is meet that you open not your mouth to speak :

If you are true of speech, and should remain in confinement, it is better than that an untruth should give you release.

حکمت

دروغ گفتن بضررت لازم ماند که اگر چه جراحت درست
شود نشان بهمانچه برادر این یوسف که بدروغ موسوم
شدند نیز بر است گفتن ایشان اعتماد نماند

HICKMUT.

Telling an untruth is like stripes, which although the sore is cured, the marks remain; as Joseph's brethren, who were notorious for untruths, even there was no reliance on their speaking the truth.

قطعه

یکی را که عادت بود راستی خطایی رود در گذاری از او
و گرنه نامور شد بقول دروغ دیگر راست باور نداری از او

Kitteh.—If a fault escapes one whose custom is truth; let it pass :

But if he is notorious for untrue words, do not afterwards believe truth from him.

قطعه
دروغی نگیرند صاحب دلان

Kitteh.—The Saheb-Dils detect not an untruth, from that person whose words are always true.

بر آنکس که گفتست پیوسته راست

و گرنه مشهر شد بقول دروغ

But if he has been notorious for untrue words, if he speaks truth, you would say it is false.

و گرنه راست گوید تو گوئی خطاست

نکته

اجل کاینات از روی ظاهر آدمیست و اذل موجودات
سگ با تفاق خرد مندان سگ حق شناس به از
آدمی ناپاس

قطعه

سگی را لقمه هرگز فراموش نگردد گزنی صد نوبتش سنگ
و گمر عمری نوازی سفته را بکمر چیز آید با تو در جنگ

حکمت

از نفس پرور هر روزی نیاید و بی هنر سروری را نشاید
مثنوی
مکن رحم بر گاو بسیار خوار که بسیار خوارست بسیار خواهم

چو گاو را همی بایدت فربهی چو خرتن بجور کسان در دهی

حکمت

در انجیل آمده است که ای فرزندان آدم اگر تو انگری دهمت
مش تغل شوی بهمال از من برگذاری و اگر درویش
کنمت تنگدل نشینی حلاوت ذکر من کجادر یابی و عبادت
من کی شتابی

قطعه

که اندر نعمتی مغرور و غافل که اندر تنگدستی خست و ریش
چو در سراسر احوال اینست ندانم کی بحق پردازم از خویش

NOCKTEH.

The most noble of creatures, according to outward demonstration, is man; and the most abject of beings, the dog. By the agreement of the wise, the grateful dog is better than the undutiful man.

Kitteh.—To the dog, a single morsel will not be forgotten, although you beat him with stones, a hundred times;

But if you protect the vile for an age, he would contest with you for the least thing.

HICKMUT.

From the glutton, excellency comes not; and the unaccomplished is not fit for Sovereignty.

Musnevee.—Do not shew compassion on the gluttonous Ox; for a great eater is very despicable.

If you desire fatness like the Ox, you should like the ass, resign yourself to the oppression of some person.

HICKMUT.

It has occurred in the INJEEL * to wit, "O offspring of Adam, if I give thee wealth, thou wouldest be intent upon riches, and shouldest turn from me; or if I make thee needy, thou wilt sit down low spirited; and where shouldest thou find the pleasure of praising me; and wherefore wouldest thou hasten for my worship!"

Kitteh.—At times, in the midst of affluence, vain and negligent; at times in the midst of want, broken and wounded.

Since in joy and in melancholy, thy state is this; I know not when thou shalt from thyself, be occupied with the TRUE ONE.

حکمت

ارادت بیچون یکی را از تخت شاهي فرود آورد و یکی را
در شکم ماهی نگاهدارد

بیت
وقت است خوش آنرا که بود ذکر تو مونس
خور خود بود اندر شکم حوت چو مونس

نکته

گر تیغ مهر بر کشد نیبی و ولی سیر در کشد و اگر غزه لطف

بجانبند بد آنرا به نیکان و در ساند

قطعه
گر بمحشر خطاب مهر کند انبیاء را چه جای معذرت است

پرده از روی لطف گو بردار گاشقیار امید مغفرت است

حکمت

هر که بتادیب دنیا راه صواب نگیرد بدعتی عقیبتار آید
وَلَنْذِيْقَنَّهُمْ مِنَ الْعَذَابِ الْاَلَاَنِ نَبِيٌّ وَنَالْعَذَابِ
الْاَكْبَرِ

بیت

پند است عتاب مهتران آنکه بند چون پند دهند و نشویند نهند

HICKMUT.

The will of THE INDESCRIBABLE, brings one down from the throne of Sovereignty, and preserves another in the belly of the fish.

Beyt.—His time is happy, to whom thy celebration is habitual; if he was even like Jonas, to be in the belly of the fish.

NOCKTEH.

If HE was to draw the sword of wrath, the *Nubbi* * and the *Wulli* † would hold in their heads; but if HE gave the glance of mercy, he would convert the wicked, to the good.

Kitteh.—If at the day of judgment HE accosts in wrath, what place of intercession would there be, to the *Umbia* ‡.

Say, remove the veil from the face of mercy, for criminals have hope of forgiveness.

HICKMUT.

He who through a preceptor of this world, takes not the good road, shall be involved in the punishment of futurity. "And I will most certainly cause them to taste of the punishment of this world, in addition to the great punishment."

Beyt.—Admonition is the punishment of the great, then confinement: when they give admonition, and you listen not, they apply irons.

* A Prophet.

† A Saint.

‡ Plural of *Nubbi*.

حکمت
نیکبختان بحکایت و امثال پیشینیان پند گیرند از ان پیش

که پیشینیان بواقعه ایشان مثل زنند

قطعه
نرو و مرغ سومی دانه فراز چون دگر مرغ بیند اندر بند

پند گیر از مصایب دیگران تا نگیرند دیگران ز تو پند

تضرع
در ویشی در مناجات میگفت یارب بر بدان رحمت کن
که خود بر نیکان رحمت کرده که ایشان را نیک آفریده

حکمت
اول کسی که علم بر جامه کرد و انگشترین در دست چپ
جمشید بود گفتندش که چرا ازینت بدست چپ دادی
و فضیلت مر راست راست گفت راست راست ازینت
راستی تمامست

قطعه
فریدون گفت نقاشان چین را
که پیرامون خراگاهش بدوزند
بدان را نیک دارای مرد بهیار
که نیکان خود بزرگ و نیک روزند

HICKMUT.

The fortunate take examples from the writings and maxims of the ancients, before posterity quote examples from what has happened to them.

Kitteh.—The bird alights not towards the grain, when he sees another bird in the snare,

Take warning from the misfortunes of others, that others may not take warning from you.

TUZZURREH.

A Derveish was saying in prayer, O God have mercy upon the wicked, since thou hast even shewn mercy on the good, when thou hast created them good.

HICKMUT.

The first person who put embroidery on clothes, and the ring on the left hand, was *Jumsheid*. They asked him saying, why did you give ornament to the left hand, when the superiority belongs solely to the right? He said, to the right, the ornament of being right is sufficient.

Kitteh.—Feridon ordered the embroiderers of China to mark round the border of his tent,

“Do good to the wicked, O intelligent man, since the good are of themselves great and fortunate.”

حکمت
بزرگی را گفتند که با چندین فضیلت که دست راست
راست چرخ را خاتم بدست چپ میکنند گفتند اندک که اهل
فضیلت همیشه محروم اند

بیت
آنکه شخص آفرید و بازوی سخت یا فضیلت همی دهد یا بخت

نصیحت بادشاهان گفتن کسی را مسلم است که بیم سرندارد
یا امید ز رچنانکه گویند
مثنوی

موجود چه در پای ریزی زرش چه شمشیر هندی نهی بر سرش
امید و هراسش نباشد ز کس برینست بنیاد تو چید و بس

حکمت
آنرا که گوشش ارادت آفرید اند چون کند که نشود
آنرا که کمند سعادت گشای میسر د چه کند که نرود

شب تاریک دوستان خدای می بتابد چو روز رخشد
وین سعادت بزور بازو نیست تان بهخشد خدای بخشد

رباعی
از تو بکه نالم که دگر داور نیست
وز دست تو ایچ دست بالاتر نیست
آنرا که تو رهبری کسی گم نکند
و آنرا که تو گم کنی کسی رهبری نیست

* God.

† The Persian idiom throughout this paragraph is entirely contrary to the English.

h

HICKMUT.

They observed to a great man saying, with so many excellencies which the right hand possesses, why do they wear the ring on the left hand? He said, were you not aware, that the virtuous are always unfortunate?

Beyt.—He who has made the frame and the strong arm, either gives virtue or fortune.

HICKMUT.

Giving advice to Kings, is reserved for him, who has not care for his head, or expectation of money, as they say;

Musnevee.—The Orthodox, what if you disperse riches at his feet; what if you lay an Indian Sabre on his head;

He has no expectation or dread of any one; on this is the foundation of unity, and enough.

HICKMUT.

To whom THEY * have given the ear of faith, how can he not hear? He, whom the noose of good fortune draws along, what can he do, not to go. †

Kitteh.—The dark night of the friends of God, shines like the bright day.

But this good fortune is not through the strength of the arm, while God the bestower, does not bestow.

Robai.—To whom can I complain of thee, since there is not another Judge; and there is not a hand higher than thy hand.

No one shall bewilder him, whose guide thou art; and no one shall guide him, whom thou bewilderest.

HICKMUT.

نکته

گدای نیک سرانجام به از بادشاه بد فرجام

بیت
غمی کنز پیش شادمانی بری به از شادی کنز پیش غم خوری

NOCKTEH.

The Beggar of happy end, is better than the King of an ill end.

Beyt.—The grief after which you experience joy, is better than the joy after which you take grief.

NOCKTEH.

To the earth, from heaven comes bounty, but to heaven, dust from the earth. Every vessel leaks that which is in it.

زمین را از آسمان نثار است و آسمان را از زمین غبار
نکته
کُلُّ اَنَاءٍ یَّتَرَشَّحُ بِمَا فِیْهِ

بیت
گرت خوی من آمدن سزاوار تو خوی خویشتن از دست بگذار

Beyt.—If to you my manners have appeared improper, do not you give up from your hand, your own habits.

HICKMUT.

The GREAT GOD sees and conceals, but the neighbourhood do not perceive, and make a cry.

خداوند تعالی می بیند و می پوشد و همسایه نمیداند و می خروشد
بیت
نعوذ بالله اگر خلق غیب دان بودی

Beyt.—God preserve me! If the world had been the knower of secrets; in ones own situation, no one would be satisfied with each other.

بیت
بحال خویش کس از دست کس نیاسود

HICKMUT.

Gold comes out of the mine by digging the mine; but from the hand of the miser, by digging the life.

ز راز معدن بکان کندن بدر آید و از دست بخیل بجان کندن
نکته
قطره

دو نان نخورند و کوش دارند گویند امید به که خورده

Kitteh.—The base do not enjoy, but continue labor; they say, hope is better than what is eaten.

فردا تو به بینی بگام دشمن ز رمانده و خاک از مرده

Tomorrow you shall see, consonant to the wish of the enemy; the gold remaining, and the earth of avidity dead.

NOCKTEH.

He who does not bestow favors on the helpless, shall become involved in the tyranny of the powerful.

نکته
هر که بر زبردستان نه بخشاید بجز زبردستان گرفتار آید

مثنوی

نه هر بازو که درو می قوتی هست بهر دی عاجزان را بشکند دست

ضعیفان را منه بر دل گزند که در ماننی بجو رز و زمندی

پند

عاقلان را چون خلاف در میان آید بجهند و چون صلاح بینند لنگر بندند

که آنجا سلا مت بر کمر انست و اینجا علوت و در میان

نکته

مقام را سه شش می باید و لیکن سه یک می آید

بیت هزار بار چهره نگاه خوشتر از میدان

و لیکن اسپ ندارد بدست خوش غان

حکمت

بادشاه از بهر دفع ستمکار انست و شعله برای شیر خوشخواران

و قاضی برای مصلحت جوئی طراران هرگز دو خصم راضی

نشدند تا پیش قاضی نروند

قطعه چو حق معاینه دانی که می بیاید داد

با طرف به که بجنگ آوری و دلنگی

خراج اگر نگذار کسی بطیب نفس

بقهر از وستانند مرد سهرنگی

Musnevee.— Not every arm in which there is power, through strength should break the arm of the weak ;

Do not inflict a wound on the heart of the weak ; because you may be oppressed by the tyranny of a strong man.

PUND.

When disagreement happens between the sensible, they separate ; but when they see agreement, they let go the anchor, for there safety is in seclusion * but in this place, pleasure in association. †

NOKTEH.

By a gambler, three sixes are required, but nevertheless, three aces turn up.

Beyt.—The pasture is a thousand times pleasanter than the plain ; but nevertheless, the horse has not the reins at his own command.

HICKMUT.

The monarch is for the purpose of exterminating oppressors ; and the Police Officer, the vice of the blood-thirsty ; and the Cawzy for success against imposters. Two adversaries are never reconciled, unless they go before the Cawzy. ‡

Kitch.—When you see that the right should be given, it is better done ¶ by willingness than by dispute, or by sorrow of heart.

If a person does not part with tribute through good will ; the officer of the *Sur-hung* will take it from him by force.

* Lit. apart.

† Lit. among.

‡ The Persian uses two negatives.

¶ "done" understood.

حکمت

همه کس را دندان بشیر ششی کند گهر دگر قاضی را بشیر پشی

بیت قاضی چو بر شوت بخور د پنج خیار

ثابت کند از بهر تو صد خر بزه زار

HICKMUT.

The teeth of every one are set on edge by acid, but the Cawzy's, by sweet.

Beyt.—When the Cawzy has in bribe, eaten five cucumbers, He will decree in your favor, one hundred beds of musk-mellons.

نکته

قبحه پیر از نابکاری چه کند که تو به نکند و شش معزول از مردم

آزاری

بیت جوان گوشت نشین شیر مرد را خداست

که پیر خود دنتو اند ز گوشت بر خاست

NOCKTEH.

The old prostitute, what can she do, if she does not vow renunciation of depravity ; or the displaced *Shehneh* of tormenting man.

Beyt.—The young recluse is the lion-like man of the ways of God ; but the aged, of himself cannot rise from a corner.

حکمت

حکیمی را پرسیدند که چندین درخت نامور که خدایت عالمی

آفریده است و برومند گهر دایم یکی را آزاد بخوانند مگر

سمرور که شمره ندارد درین چه حکمتست گفت هر یکی را

داخل معین است و وقتی معلوم گهی بوجود آن تازه و گاهی

بعدیم آن پشمرده و سمرور را هیچ ازین نیست همه وقت

خوشست و اینست هفت آزادگان

فرد گرت ز دست بر آید چو خنل باش کریم

ورت ز دست نیاید چو سرو باش آزاد

HICKMUT.

They asked a sage saying, such a number of noted trees which the High God has created, and caused to yield fruit, they do not call a single one, free, except the cyprus, which has no fruit ; what mystery is in this ? He said, each has a fixed fructification and at known periods. Sometimes through its existence it is fresh, and sometimes from its non-existence, withered ; but to the cyprus there is neither of these ; it is always smiling ; and this is the characteristic of the free.

Furd.—If it can come from your hand, be as liberal as the tree ; but if it cannot come from your hand, be free like the cyprus. *

HICKMUT.

حکمت دو کس مردند و حسرت بردند یکی آنکه داشت و نخورد

و دیگر آنکه دانست و نکرد

Two persons have died and carried sorrow ; one, who laid by and did not eat ; the other, he who knew, but did not act.

* In the common manuscripts this is a *Kiteb*, of which I have rejected a stanza, as being foreign to the subject ; even this *Furd* is of little embellishment.

و قطعه

کس نداند بخیل فاضل را که نه در عیب گفتنش کو شد

و ر کرمی دو صد گنه دارد کرمش عیب با فروپو شد

Kitch.—The learned miser is not known by any person, who in speaking to his disparagement, does not exaggerate.

But if a beneficent man has two hundred faults, his beneficence veils his defects.

خاتمه کتاب تمام شد گلستان و اندلسستان بتر و فیتق

باری عز اسمیه در این جمله چنانچه رسم مولفان است

از شعر متقدمان بطریق استعارت تدقیقی نرفت

THE END OF THE BOOK. The *Goolistân* is concluded, and GOD is the helper. By the grace of God, (great is his name) in this collection, as is customary with Writers, no mixture of the poetry of the ancients, by way of borrowing, has been introduced.

کهن خرقه خویش پیراستن به از جامه عاریت خواستن

Beyt.—To trim ones own old garment, is better than borrowing a dress.

غالب گفتار سعدی طرب انگیز است و طیب آمیز و کوتاه

نظران را بر این بیجهت زبان طعنه در از گرد که مغز دماغ

بیپرده بردن و دود چراغ بیفایده خوردن کار خردمندان

نیست و لیکن بر رای روشن صاحب دلان که روی

مخن در ایشانست پوشیده نماند که در مواظبات شافی

در سبک عبارت کشیده است و داروی تلخ نصیحت

بشهرت ظرافت بر آینه تاطیع مایل ایشان از دولت

قبول محروم نماند الحمد لله رب العالمین و الصلوه علی خیر خلقه

Most of *Sâdi's* observations are excitors of mirth, and are blended with humour. From this circumstance, to the scanty sighted, the tongue of disparagement might be lengthened, saying, to occupy the essence of thought uselessly, and to eat the smoke of the lamp to no purpose, are not acts of the wise. But nevertheless, it is not concealed from the enlightened understanding of the *Sâheb-Dils*, (towards whom is the aspect of the discourse) that he has strung the pearls of wholesome counsel, in the string of diction, and has mingled the bitter medicine of admonition, with the honey of humour, that their tired attention may not remain excluded from the advantage of concurrence. Praise to GOD, creator of the universe, and mercy upon his good creature MAHOMED, and upon his offspring, and upon all mankind.

محمد و اله اجمعین

مثنوي

ما نصیحت بجای خود کردیم روزگاری درین بسر بردیم

Musnevee.—We have given advice in pursuance of our duty ; we have spent a period in this :

گر نیاید بگوشِ رغبتِ کس بر رسولانِ بلاغ باشد و بس

Should it not arrive in the ear of any person's attention, communication belongs to the messenger, and nothing further.



ERRATA IN THE PREFACE.

غلط نامہ دیباچہ							
صحیح	غلط	سطر	صفحہ	صحیح	غلط	سطر	صفحہ
Correct	Erroneous	Line	Page	Correct	Erroneous	Line	Page
غفرات	عفرت	۱۱	۵	آوان	آوان	۶	۱۲
بجز	بجز	۳	۶	بازار	بازار	۲۱	۱۶
				سیر	سر	۱۶	۱۷

ERRATA IN THE GOOLISTAN.

غلط نامہ کتاب							
صحیح	غلط	سطر	صفحہ	صحیح	غلط	سطر	صفحہ
Correct	Erroneous	Line	Page	Correct	Erroneous	Line	Page
وریر	وریر	۱	۲	دریغ	دریغ	۹	۶۴
قدر	قدر	۱۴	۳	جمع	جمع	۸	۶۵
سیر	سیر	۷	۷	بحکم	بحکم	۷	۶۷
ماک	ماک	۱۵	۷	۱۰ علی الحی علی الحی	۱۰ علی الحی علی الحی		۷۲
یہودانہ	یہودانہ	۱۴	۸	قرین	قرین	۱۲	۷۶
رسم	رسم	۱	۹	یک	یک	۸	۸۶
مجلس	مجلس	۵	۱۲	فالقدر	فالقدر	۱۷	۹۷
بکند	بکند	۱۸	۱۲	قبل منیتي قبل منیتي	قبل منیتي قبل منیتي	۸	۱۰۲
حالت	حالت	۷	۱۵	مرکبو	مرکبو	۱۴	۱۰۶
مبذر	مبذر	۱۵	۱۹	اقارب	اقارب	۳	۱۰۷
نزدیک	نزدیک	۱۲	۲۵	بداشتند	بداشتند	۹	۱۱۵
بسا بقہ	بسا بقہ	۱۳	۲۵	دشمن	دشمن	۳	۱۲۳
تاریکست	تاریکست	۲۲	۲۵	خسارت	خسارت	۱۰	۱۲۳
تاج	تاج	۱۲	۳۸	نافذ	نافذ	۲	۱۲۴
خاک	خاک	۶	۴۱	جایگاہ	جایگاہ	۲	۱۲۵
پیش	پیش	۱۴	۴۳	لفظ اند	لفظ اند	۳	۱۷۲
بحضرت	بحضرت	۱۳	۴۷	بتماق	بتماق	۳	۱۹۷
صخرہ چینی	صخرہ چینی	۵	۴۹	مکتوب	مکتوب	۲	۲۱۷

ERRATA IN THE TRANSLATION.

Page.	Line.	Erroneous.	Correct.
vii.	24	comonalty	commonalty.
viii.	24	supererrogation	supererogation.
9	16	ignorence	ignorance.
17	2	o	of.
18	4	benifit	benefit.
19	12	seive	sieve.
20	33	hospitallity	hospitality.
22	13	worshiper	worshipper.
32	20	discription	description.
36	11	benificent	beneficent.
49	9	the <i>Sukhreh</i> of China	<i>Sukhreh</i> of the <i>Jins</i> . (a supernatural being.)
57	7	viel	veil.
65	31	ministrel	minstrel.
75	24	mincs	mines.
78	32	tranquilling	tranquillizing.
87	19	contradictory	contradictory.
128	7	opprobriously	opprobriously.
136	4		insert "to" after "respect"
144	36	decripid	decrepid.
145	6	seperation	separation.
160	26	phifician	physician.
170	2	inate	innate.
183	17	didications	dedications.
186	In 3d note,		after "passages" omit "that"
187	18	loathesome	loathsome.

N. B. A few more typographical errors have crept in; especially among the notes; which the reader is requested to correct.

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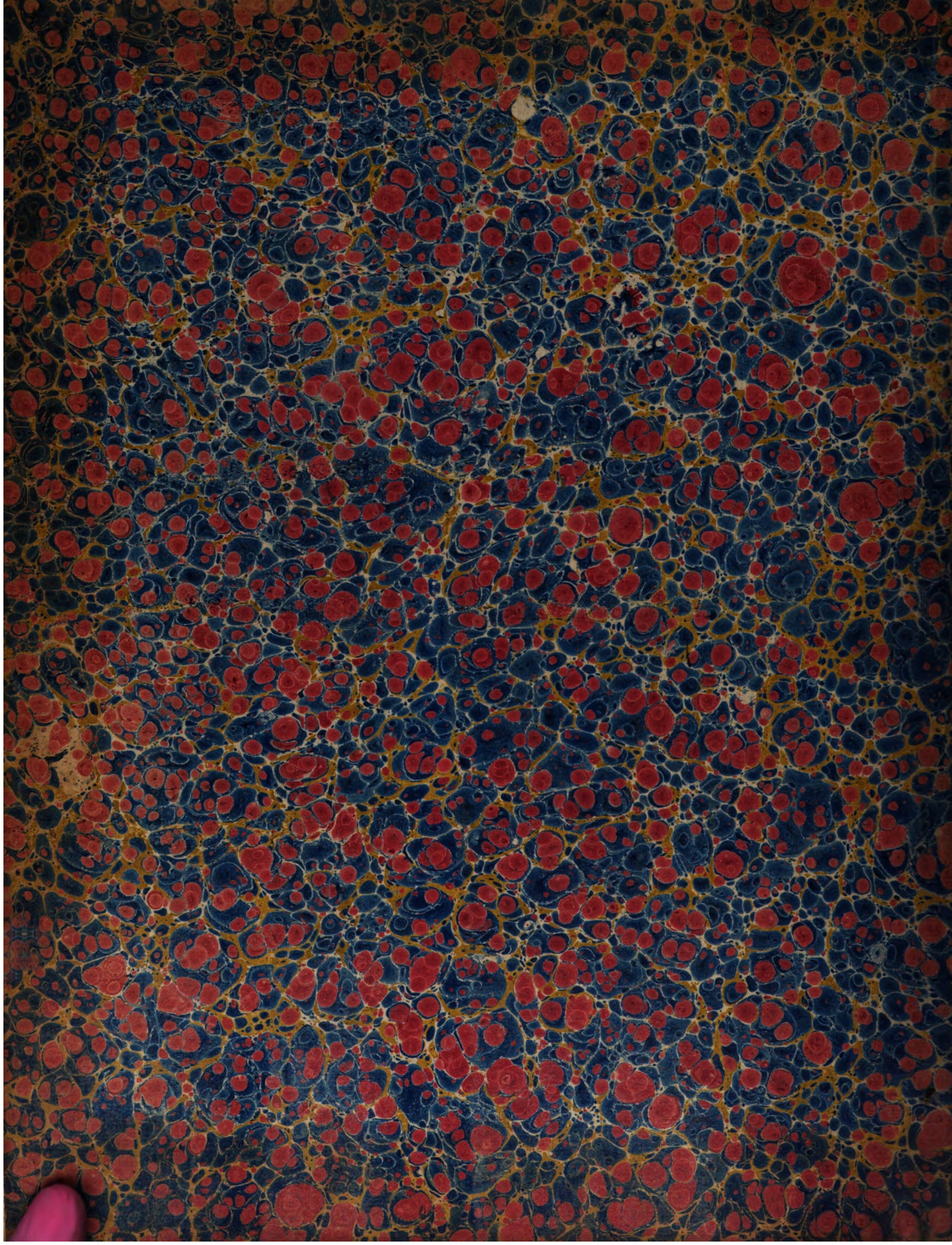
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